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FOR THE LITERARY MAGAZINE.

BENJAMIN FRANKLIN.

WITH A PORTRAIT.

DR. FRANKLIN wrote a short abstract of his own life, in the form of an epistolary communication to his son. This account begins with a historical deduction of his family, and ends abruptly at the period of his marriage, and of the first formation of the library of Philadelphia, about the year 1730, when the hero of the tale was about twenty-four years old. This narrative was composed in 1777, and is one of the most amusing, as well as instructive, biographical performances in any language. It is greatly to be regretted, that Franklin laid down the pen here. What a rich fund of curious political information would he have given us, had he continued this memoir to the period of his retirement, in old age, at Philadelphia! had he carried us through the bustling and various scenes attending the revolution, and related his own observations and experience of men and things, while in a public capacity in England and France!

Dr. Steuben, an ingenious young man of Philadelphia, has attempted to continue the narrative to the doctor's death. This performance is not without merit, but its unavoidable deficiencies only augment our regret that Franklin did not continue the narrative with his own pen; or that, if any thing of this kind be still extant, it has not been permitted to see the light.

To attempt to abridge or re-model the doctor's own juvenile story would be an unpardonable presumption. To that, therefore, and to the sketch by Steuben, all those who are desirous of being acquainted with the character of that most extraordinary personage must be referred.

For the Literary Magazine.

ANECDOTES OF HOWARD.

FEW men have been more generally, sincerely, and deservedly famous than John Howard. In his favour mankind seemed to have laid aside all the prejudice and envy, which usually influence our opinions of each other, and induce us to deny to them their merited praise. The reason of this is obvious. The labours of Howard excited no one's

jealousy or competition. Those who pursued mere fame, took very different paths to reach it, and in their course were in no danger of jostling with one, who spent his life in travelling, not from palace to palace, but from jail to jail, and from hospital to hospital, and who went in search, if I may so express myself, not of pleasure but of misery.

The personal habits and deportment of such a man as Howard, are to me objects of far greater curiosity, than those of Cæsar or Bonaparte, or even of Newton or Pallas. I have never, however, been able to meet with any particulars on this head, except those recorded by Mr. Pratt. These indeed are extremely curious, and are entitled to attention, independently of their connection with a name so illustrious. They are exceptions to the truth of the ordinary remark, that the greatest men are commonly distinguished, in their personal and private character, by nothing different from ordinary men.

According to Mr. Pratt, Howard was very singular in many of the common habits of life: for instance, he preferred damp sheets, linen, and clothes, to dry ones; and, both rising and going to bed, swathed himself with coarse towels dipped in the coldest water he could get; in that state he remained half an hour, and then threw them off, freshened and invigorated, as he said, beyond measure. He never put on a great coat in the coldest countries: nor had been a minute under or over the time of an appointment, so far as it depended on himself, for six and twenty years. He never continued at a place, or with a person, a single day beyond the period prefixed for going, in his whole life; and he had not, the last sixteen years of his existence, ate any fish, flesh, or fowl; nor sat down to his simple fare of tea, milk, and rusks, all that time. His journies were continued from prison to prison, from one groupe of wretched beings to another, night and day; and where he could not go with a carriage, he would ride, and where that was hazardous, he would walk: such a thing as an obstruction was out of the question.

There are those who, conscious of wanting in themselves what they envy in others, brand this victorious determination of suffering no let or hindrance to stop him from keeping on in the right way, as madness. Ah, my friend! how much bettter would it be for their neighbours and for society, where they half as mad. Distractions they doubtless have, but it is to be feared, not half so friendly to the interests of human kind. But indeed, all enthusiasm of virtue is deemed romantic eccentricity by the cold-hearted.

With respect to Mr. Howard's personal singularities above described, though they were certainly hazardous experiments in the first instance, it was not useless for a man, who had pre-resolved to set his face against wind and weather; and, after passing all sorts of unhealthy climes, to descend into the realms of disease and death, to make them.

Some days after his first return from an attempt, to mitigate the fury of the plague in Constantinople, he favoured me with a morning visit in London: the weather was so very terrible, that I had forgot his inveterate exactness, and had yielded up even the hope, for his own sake, of expecting him. Twelve at noon was the hour, and exactly as the clock in my room struck it, he entered; the wet, for it rained torrents, dripping from every part of his dress like water from a sheep just landed from its washing. He would not even have attended to his situation, having sat himself down with the utmost composure and begun conversation, had I not made an offer of dry clothes.

Yes, said he, smiling, I had my fears, as I knocked at your door, that we should go over the old business of apprehensions, about a little rain water, which, though it does not run from off my back as it does from that of a duck, goose, or any other aquatic bird, does me

as little injury; and, after a long drought, is scarcely less refreshing. The coat I have now on, has been as often wetted through as any duck's in the world, and indeed gets no other cleaning. I do assure you, a good soaking shower is the best brush for broad cloth in the universe. You, like the rest of my friends, throw away your pity upon my supposed hardships with just as much reason as you commiserate the common beggars, who, being familiar with storms and hurricanes, necessity and nakedness, are a thousand times, so forcible is habit, less to be compassionated than the sons and daughters of ease and luxury, who, accustomed to all the enfeebling refinements of feathers by night and fires by day, are taught to feel like the puny creature stigmatised by Pope, "who shivered at a breeze." All this is the work of art, my good friend; nature is more independent of external circumstances. Nature is intrepid, hardy, and adventurous; but it is a practice to spoil her with indulgencies from the moment we come into the world; a soft dress and a soft cradle begin our education in luxuries, and we do not grow more manly the more we are gratified: on the contrary, our feet must be wrapt in wool or silk, we must tread upon carpets, breathe as it were in fire, avoid a tempest which sweetens the air as we would a blast that putrifies it, and guarding every crevice from an unwholesome breeze, when it is the most elastic and bracing, lie down upon a bed of feathers, that relax the system more than a night's lodging upon flint stones.

You smile, added Mr. Howard, after a pause, but I am a living instance of the truths I insist on. A more puny whipster than myself, in the days of my youth, was never seen: I could not walk out an evening without wrapping up. If I got wet in the feet, a cold succeeded. I could not put on my shirt without its being aired. I was politely enfeebled enough to have delicate nerves, and was occasionally troubled with a very genteel hectic. To be serious, I am convinced what emasculates the body debilitates the mind, and renders both unfit for those exertions, which are of such use to us as social beings. I therefore entered upon a reform of my constitution, and have succeeded in such a degree, that I have neither had a cough, cold, the vapours, nor any more alarming disorder, since I surmounted the seasoning. Prior to this, I used to be a miserable dependent on wind and weather; a little too much of either would postpone and frequently prevent, not only my amusements, but my duties; and every one knows that a pleasure or a duty deferred is often destroyed. Procrastination you very justly called the thief of time. And if pressed by my affections, or by the necessity of affairs, I did venture forth in despite of the elements, the consequences were equally absurd and incommodious, nor seldom afflictive. I muffled up even to my nostrils; a crack in the glass of my chaise was sufficient to distress me; a sudden slope of the wheels to the right or left, set me a trembling; a jolt seemed like dislocation; and the sight of a bank or precipice, near which my horse or carriage was to pass, would disorder me so much, that I would order the driver to stop, that I might get out and walk by the difficult places. Mulled wines, spirituous cordials, and great fires were to comfort me and keep out the cold, as it is called, at every stage: and if I felt the least damp in my feet, or other parts of my body, dry stockings, linen, &c. were to be instantly put on; the perils of the day were to be baffled by something taken hot going to bed; and before I pursued my journey the next morning, a dram was to be swallowed down to fortify the stomach. In a word, I lived, moved, and had my being so much by rule, that the slightest deviation was a disease.

Every man, continued Mr. Howard, must in these cases be his own physician. He must prescribe for

and practise on himself. I did this by a very simple, but, as you will think, very severe regimen; namely, by denying myself almost every thing in which I had long indulged. But as it is always much harder to get rid of a bad habit than to contract it, I entered on my reform gradually; that is to say, I began to diminish my usual indulgencies by degrees. I found that a heavy meal, or a hearty one, as it is termed, and a chearful glass, that is to say, one more than does you good, made me incapable, or, at best, disinclined to any useful exertions for some hours after dinner; and if the diluting powers of tea assisted the work of a disturbed digestion, so far as to restore my faculties, a luxurious supper comes so close upon it, that I was fit for nothing but dissipation till I went to a luxurious bed, where I finished the enervating practices by sleeping eight, ten, and sometimes a dozen hours on the stretch. You will not wonder that I rose the next morning with the solids relaxed, the nerves unstrung, the juices thickened, and the constitution weakened. To remedy all this, I ate a little less at every meal, and reduced my drink in proportion. It is really wonderful to consider how imperceptibly a single morsel of animal food and a tea-spoonful of liquor, deducted from the usual quantity daily, will restore the mental functions without any injury to the corporeal; nay, with increase of vigour to both. I brought myself in the first instance from dining upon many dishes to dining on a few, and then to being satisfied with one; in like manner, instead of drinking a variety of wines, I made my election of a single sort, and adhered to it alone.

In the next place....but I shall tire you.

I entreated him to go on till I either showed by words or actions that I was weary.

He proceeded thus:....My next business was to eat and drink sparingly of that adopted dish and bottle. My ease, vivacity, and spirits augmented. My clothing, &c. underwent a similar reform; the effect of all which is, and has been for many years, that I am neither affected by seeing my carriage dragged up a mountain, or driven down a valley. If any accident happens I am prepared for it, I mean so far as respects unnecessary terrors; and I am proof against all changes in the atmosphere, wet clothes, wet feet, night air, damp beds, damp houses, transitions from heat to cold, and the long train of hypochondriac affections.

Believe me, we are too apt to invert the remedies which we ought to prescribe to ourselves. For instance, we are for ever giving hot things when we should administer cold. On my going down to my house, last week, in Bedfordshire, the overseer of my grounds met me with a pail full of comfortable things as he called them, which he was carrying to one of my cows, which was afflicted sorely with what he called a *racketty* complaint in her bowels. I ordered him to throw away his pail of comfort, and take to the poor beast a pail of cold water. Cold water! your honour? exclaimed the man, with every mark of consternation; why she is in such a *desperatious* pain, that I don't think a bucket of sheer brandy would have any more effect upon her than if I were to pour it against a dead wall. No matter for that, said I, take her a pail of water! Suppose, honest friend, she had all her life run wild in a forest, and fell into the sickness under which she now labours, dost thou think that Nature would ever carry her the hot comforts you have got in that pail? Nature, your honour! but, with submission, Nature must, when either man or beast is sick, be clapped on the back a little; if not, Nature will let them die. Not she, truly; if they are recoverable, she will, on the contrary, make them well. Depend upon it she is the best physician in the world, though she has not taken her degrees in the college; and so make haste to throw

away what is now in your pail, and fill it as I directed; for whether my cow die or live, she shall have nothing but grass and cold water. Though the poor fellow dared not any longer resist, I could see plainly that he put me down as having lost not only my senses but my humanity. However, the cure did very well; and I am satisfied that if we were to trust more to Nature, and suffer her to supply her own remedies to cure her own diseases, the formidable catalogue of human maladies would be reduced to a third of the present number. Dr. Sydenham, I think, reckons sixty different kinds of fevers, for example: of these I cannot suppose less than fifty are either brought about or rendered worse by misapplication of improper remedies, or by our own violations of the laws of Nature. And the same, I take it, may be said of other disorders.

He now pulled out his watch, telling me he had an engagement at half past one: that he had about three quarters of a mile to walk; that as he could do this in twenty minutes, and as it then wanted seven minutes and a half of one, he had exactly time enough still to spare to state the object of his visit to me....which is to thank you very sincerely, said he, taking my hand, for the honour you have done me in your verses. I read them merely as a composition in which the poetical licence had been used to the utmost. Poets, you know, my dear sir, always succeed best in fiction.

You will see, by this conversation, that it was about the time when the English nation had been emulous of commemorating their respect for this great and good man by erecting a statue, towards which I had contributed my mite by devoting to the fund the profits of my little poem called "The Triumph of Benevolence;" and while I am touched very sensibly with even the recollection of the public favour which crowned this little work, I very sincerely attribute a great deal of its success to the popularity of a subject in which every lover of humanity took such an interest.

In reply to Mr. Howard, I assured him that he ought to be, and doubtless was, conscious the liberty allowed a poet was never more unnecessary or less made use of than on the occasion alluded to; and that if an agreeable fiction was any test of the poetical art, I could pretend to none from having very closely, as his heart could not but at that moment tell him, adhered to truth; and that I assured myself he would admit that truth was the same, whether expressed in prose or verse. I added, it was my earnest hope that there was no ground for an idea that had gone forth, of his refusing the offering of gratitude which his country were preparing for him.

Indeed but there is, answered he with the most lively earnestness. I was never more serious than in my refusal of any and every such offering, and for the simplest reason in the world, namely, my having no manner of claim to it. What I do, have done, or may hereafter do, has been, and will always be, matter of inclination, the gratifying of which always pays itself; and I have no more merit in employing my time and money in the way I am known to do, than another man in other occupations. Instead of taking pleasure in a pack of hounds, in social entertainments, in a fine stud of horses, and in many other similar satisfactions, I have made my election of different pursuits; and being fully persuaded a man's own gratifications are always more or less involved in other people's, I feel no desire to change with any man; and yet I can see no manner of pretension whereon to found a statue; besides all which, I have a most unconquerable aversion, and ever had, to have public exhibitions made of me, insomuch that, I protest to you, it has cost me a great deal of trouble, and some money, to make this insignificant form and ugly face escape a

pack of draughtsmen, painters, &c. that are lying in wait for me.

After noticing some ineffectual attempts to obtain a likeness of him, Mr. Pratt adds:

You will doubtless throw these sallies amongst his singularities, but they are by no means to be stigmatized as affectations. From a very intent observation on Mr. Howard, I am perfectly satisfied, that as he had but few who acted like himself, the proportion of those who felt in the same way the ordinary results of such actions were not greater. That he was insensible to honest praise cannot be supposed, without depriving him of emotions which the most ingenuous modesty may indulge, and which are indeed amongst the most natural pleasures of the human mind; but to court the reputation of benevolence, by suffering the lucre of it to mix with any of his motives, or still worse, to make it as, alas! too many people do, a first great cause of being bountiful, argues an envy or a depravity in those who impute to him such vanities. In a word, if ever a human being could be truly said to "do good and blush to find it fame," it was the late Mr. John Howard.

For the Literary Magazine.

ACCOUNT OF THE PHILADELPHIA MUSEUM.

There is no institution of the kind, in North America, which bears any comparison, in importance, value, and extent, to the museum in the city of Philadelphia, the founder and conductor of which is C. W. Peale. The credit due to this gentleman can only be rightly estimated by those who are acquainted with the history of this establishment: the small beginning from which it arose, the indefatigable zeal and industry with which it has been reared to its present state, the skill and ingenuity displayed in its arrangement, are all, in the highest degree, honourable to Mr. Peale, and place him by no means low in the list of those, who have advanced the dignity and reputation of his country.

THIS museum is the property of Charles W. Peale, who began it in 1785. Unceasing industry has raised it to a respectable scale. For ten years it was kept in the Philosophical Hall, where a branch of it still remains; but, in 1802, the legislature of Pennsylvania, influenced by an idea of its increasing utility, granted, for the use of the museum, the greatest part of the state-house, where it is now displayed in a manner better becoming the importance of the institution, and more worthy of the state which gave it birth.

The whole is divided into seven apartments: the lobby, the quadruped room, the long room, the marine room, the mammoth room, the model room, and the antique room.

THE LOBBY

Contains a large electrical apparatus, sufficiently powerful to give a moderate shock, without the Leyden phial; likewise, a Galvanic apparatus.

QUADRUPED ROOM.

This room, which is forty feet long, contains upwards of one hundred and ninety quadrupeds, placed in their natural attitudes: those of the larger kinds, with their names in gilt frames, are placed on pedestals behind wire-netting, the smaller quadrupeds are in glass cases on the opposite side of the room, with numbers which refer to corresponding ones in frames over them, stating the *genera* to which they belong, and their specific names, in Latin, English, and French. The Linnæan classification is generally adopted throughout the animal department.

Among the most remarkable of the quadrupeds, are the grisly bear, from the source of the Missouri; the buffaloe; the great ant-eater, seven feet seven inches from the

snout to the tip of the tail; the ourang outang; crested porcupine; American ditto; Madagascar bats, measuring four feet from tip to tip, hooded bat, &c.; lama; hyæna; elks; picary; sloths; antelopes; Indian musk. Few museums are so well supplied with quadrupeds, thus naturally mounted and so well preserved; but it is the effect of the proprietor's indefatigable exertions to render his museum complete, and worthy of comparison with many of the most celebrated in Europe.

LONG ROOM.

Linnæus's classification of birds, with the characters of each order and genus, is, for want of space to display it better, exhibited in a gilt frame at the entrance of the long room. All the birds are in glass cases, the insides of which are painted to represent appropriate scenery; mountains, plains, or waters; the birds being placed on branches or artificial rocks, &c. These cases extend the whole length of this room, which is a hundred feet, and are placed twelve feet above the floor, which is the greatest height at which they can appear to advantage.

The first order, *rapacious* birds, begins in the upper row at the head of the room, and extends nearly to the centre; and each succeeding order begins at the left, extending to the right. In frames over each case the *genus* is the first noted, then their species and names in Latin, English, and French, referring to the numbers attached to each species.

There are now in this collection (including many non-descripts) perhaps all the birds belonging to the middle, many of which likewise belong to the northern and southern states; and a considerable number from South America, Europe, Africa, Asia, and the new discovered islands in the south seas. The variety of interesting objects in this department is too great to particularize them: the number exceeds seven hundred and sixty, without counting the duplicates.

On projecting cases, between the windows at the west end of the room, is a classification of four thousand insects in gilt frames. Those species which are too small to be examined with the naked eye are placed in miscroscopic wheels, with the numbers continued from the glass frames; there are also two other compound miscroscopes, of a new construction, adapted to a large collection of curious insects, one for opaque, and the other for transparent subjects, with a catalogue of each.

Projecting between the windows, at the east end of the room, are glass cases containing minerals and fossils arranged, to facilitate their study, according to Kirwan. It is of importance that this department should contain a complete collection of American minerals, accompanied with a description of the quantity and situation where found.

Over the birds, in handsome gilt frames, are two rows of portraits of distinguished personages, painted from the life, by C. W. Peale and his son Rembrandt. This collection was begun in 1779, and contains various characters of distinguished eminence, both natives and foreigners; as Franklin, Priestley, Rittenhouse, Humboldt, &c. Their several names are in frames over each portrait, yet there is a number which refers to a concise account of each person in small frames on the opposite cases. Of seventy persons here pourtrayed, forty are dead. Some portraits of a larger size adorn each end of the room.

In a gallery in the centre, between the windows, is an excellent organ for the use of such visitors as are acquainted with music.

A person attends in this room with Hawkins' ingenious physiognotrace, who draws the profiles of such as chuse to pay the cost of paper, free of other expence*.

* The attendant is allowed to receive six cents for cutting out each set of profiles, from such as chuse to employ him.

MARINE ROOM.

In the centre of the room, supported on a pedestal, stands the chama, a shell three feet long and one hundred and eighty-five pounds weight; a pair of them are behind the railings.

A railing at each end of the room encloses the larger fishes and amphibious animals, on each of which, in a gilt frame, is the respective name. The smaller animals are displayed in two large glass cases on inclined shelves, with numbers referring to a framed catalogue. The tops of the cases are ornamented with artificial rock-work, supporting marine productions, such as corals, sea-fans, feathers, &c.

Between the windows, projecting six feet into the room, are four glass cases, containing a classical arrangement of shells, corals, spunges, &c.

Against the wall are sundry skins of large snakes, one sixteen feet long (Amboiya), from S. America.

ARTS AND ANTIQUITY.

This part of the museum is in the Philosophical Hall.

MAMMOTH ROOM

Contains the skeleton of the mammoth, which was discovered in Ulster county (New York), in 1801. It is the first put together, and is as valuable as it is stupendous: being an almost perfect skeleton, the bones belonging to one animal, and very few being deficient. It is eleven feet ten inches high, and nineteen feet long. A particular account, by Rembrandt Peale*, of its discovery, with many interesting remarks on it, is in ninety-two gilt frames, hung up in a convenient gallery for viewing the skeleton.

The mammoth is a non-descript, and, as it it called by some, an antediluvian animal, with carnivorous grinders; and although formerly supposed to be a species of elephant, yet differing from it, and from all other animals, in several extraordinary particulars. Since the year 1740, the learned have been gratified with the occasional discovery of various mutilated specimens of similar bones; but it was not until 1801, that C. W. Peale, after great exertion, was enabled to obtain this skeleton. Some bones of the mammoth first gave rise to the museum in 1785, which, sixteen years after, possessed the first entire skeleton.

Here is also a part of the skull of an unknown animal of the ox kind, the pith of the horn measuring twenty-one inches in circumference: probably the horns would have measured from fourteen to sixteen feet from tip to tip. This precious relique belongs to the philosophical society, by request of the donor Dr. Brown, to be placed with the mammoth.

There are various small skeletons in the same room, among others that of a mouse, as an object of contrast with the mammoth.

In frames hung against the wall, are engravings of the whole skeleton, and the detached parts, of an unknown quadruped of the sloth kind, of great size, found in South America, and now in the museum at Madrid. Inside the railing are similar bones found in Virginia.

MODEL ROOM.

Opposite the former room you enter the model room, where there are in glass cases ten wax figures of different nations of Indians, dressed in their proper habiliments: and sundry arms, utensils, &c. of the North American Indians, those of the south sea islands, and other places.

Extending across the room, in front of the windows is a case containing fourteen thousand elegant casts from antique gems: these are part of the collection in the antique room. In the same cases are various Indian and European antiquities, articles of dress, and curiosity,

* Pamphlets of this may be had at the museum.

&c. Here is the commencement of a collection of models of useful machinery, and a few paintings.

ANTIQUE ROOM

Contains several fine casts from the celebrated statues of antiquity, such as the Apollo de Belvidere, the fighting and dying gladiators, the Antinous, Meliager, &c. besides busts and basso relievos. We are indebted for these casts to the taste and liberality of Mr. Smith, the brother of Wm. Loughton Smith, Esq. of South Carolina, who deposits them with Mr. Peale until they become the foundation of an American academy of the fine arts.

A considerable number of other subjects are now in preparation, and only waiting for such an arrangement in the museum as will enable them to be systematically displayed, without which they answer no other end than mere show, enough of which already exists; since the chief value of a museum depends upon an arrangement calculated as much to instruct as amuse.

As this museum, like all others, has necessarily grown into importance by means of a gradual increase from the collection of individual subjects; the same means pursued with unceasing care will ensure its perfection. The proprietor therefore solicits the assistance of gentlemen travelling into foreign countries, into whose hands articles occasionally fall, which are rendered valuable in a collective view, but otherwise lost to the public, and of little value to the possessors.

For the Literary Magazine.

ON VACCINATION.

THE following facts are chiefly extracted from a late work, published in London, by Dr. Thornton, of that city, entitled, "Facts decisive in favour of the Cow-Pox." They are submitted to the consideration of every person, who may think the preservation of human life an object worthy of attention.

The small-pox, we are informed from the best authorities, destroys annually, in Great Britain alone, between forty and fifty thousand souls, or, throughout the habitable globe, twenty millions of people, exclusive of those who perish from the impoverished state of the system, producing those formidable consequences which follow this disease.

Some tolerable notion may be formed of the ravages committed by the small-pox, by examining the bills of mortality, for in London, where the climate is temperate, the disease well known, and the treatment of the sick very ably conducted, two or three thousand, according to baron Dimsdale, annually perish.

So great was the epidemic of the small-pox at Paris, in 1723, says Voltaire, that upwards of twenty thousand perished in that city alone.

In 1768, the abbe Chappe informs us, that this same scourge destroyed, at Naples, sixteen thousand persons in a few weeks.

In Russia, the annual destruction is estimated at two millions, by baron Dimsdale.

In China, says Dr. Clark, where the population is immense, the number who annually die of the small-pox, the most loathsome next to the leprosy of all diseases, is incalculable.

The fatality is still more remarkable among new people, who are wholly ignorant of the means of prevention, and the methods of cure.

The small-pox was first introduced into New Spain, in 1520, by a negro slave who attended Narvarez in his expedition against Cortes. Torribo affirms, that one half of the people in the provinces, visited with this distemper, died. The small-pox was not brought into Peru, for several years after the invasion of the Spaniards; but there too that distemper proved very fatal to the natives.

About fifty years after the discovery of Peru, the small-pox was carried over from Europe to Ame-

rica, by way of Carthagena, when it overran the continent of the New World, and destroyed upwards of one hundred thousand Indians, in the single province of Quito. This account was found, by M. la Condamine, in an ancient manuscript preserved in the cathedral of that city. This author also observes, that in the Portuguese settlements, bordering upon the river of the Amazons, the small-pox was nearly fatal to all the natives.

Mackenzie, in his voyages through the continent of North America, gives an affecting account of the destruction occasioned among the Indians by the small-pox. The fatal infection, says he, spread around with a baneful rapidity, which no flight could escape, and with a fatal effect that nothing could resist. It destroyed, with its pestilential breath, whole families and tribes; and the horrid scene presented to those, who had the melancholy and afflicting opportunity of beholding it, a combination of the dead, the dying, and such as, to avoid the horrid fate of their friends around them, prepared to disappoint the plague of its prey, by terminating their own existence.

In 1767, as we are informed in Cook's Voyages, a soldier introduced the small-pox, for the first time, into Kamtschatka, and twenty thousand perished from that disease, leaving whole villages nearly desolate.

Crantz, in his history of Greenland, says, that the small-pox was first introduced into that frozen region in 1733, when the mortality of this disease was so great, that it almost depopulated the whole country.

Even so late as the year 1793, when the small-pox was conveyed to the Isle of France, in the East Indies, by a Dutch ship, five thousand four hundred perished there with the distemper in six weeks.

From the above statement it is evident, that all the wars throughout the whole globe have never destroyed so many lives as have been cut off by this awful scourge.

To lessen in some degree this destruction of the human race, inoculation was introduced, by which the mortality of the disease was obviated, in as far as it respected those who submitted to the operation.

But as the benefit of inoculation cannot be extended to society, as is observed by a popular writer, by any other means than by making the practice *general*, while it is confined to a *few*, it must prove hurtful to the *whole*. By means of it *the contagion* is spread, and is communicated to many, who might otherwise have never had the disease. Accordingly it is found that more die of the small-pox now than before inoculation was introduced, and this important discovery, by which alone more lives might be saved than by all the other endeavours of the faculty, is in a great measure lost, by its benefits not being extended to the whole community.

Dr. Heberden, in his observations on the increase and decrease of different diseases, observes, that he examined carefully the bills of mortality, and comparing the destruction occasioned by the small-pox in Great Britain, *before* and *since* inoculation, reluctantly was brought to the melancholy conclusion, that at the present period the *proportional increase* of deaths from this disease was as five to four.

Hence it would appear that inoculation has done a great injury to society at large, and the difficulty of extending it *generally*, so as to convert it truly into a public benefit, is attended with almost insuperable objections: for to make a law that inoculation shall be general and periodical, appears both arbitrary and cruel, where security of life cannot be given to all, and is what no government, grounded on the basis of general liberty, would venture to adopt.

But, through the kindness of Providence, the means of obviating all these difficulties and dangers has at length been placed within our power, by the invaluable discovery

made public by Dr. Jenner, that the cow-pox, which has never been known to prove fatal, secures the constitution from the attacks of either the natural or inoculated small-pox.

After a mature consideration of the above facts, we would venture to ask every person of reflection, whether it is justifiable to continue to inoculate for the small-pox?

For the Literary Magazine.

ON THE POETRY OF SPAIN AND PORTUGAL.

THE study of the Spanish language, which has gained considerable ground lately in America, has owed this increased popularity almost wholly to mercenary motives. Young men seldom learn it with any other view than to extend and improve, by means of it, their connections in mercantile business. They hope to turn an additional penny, by being able to write to a Spanish trader, or converse with him in his native language.

There are, however, many persons, who, though originally incited, or principally actuated, by such views in attending to that language, would be glad to profit by the knowledge of it, in enlarging their literary stores. If it enables them to amuse their leisure, and to gratify their taste, as well as to transact, more advantageously, the business of their compting-house, they will pursue it with much more ardour and satisfaction, than they otherwise would.

The Portuguese language is still commonly supposed to be still more barren of literary entertainment, and those who learn it are still more unlikely to be actuated by any view, except to pecuniary advantage or domestic accommodation. And yet these languages are by no means so destitute of valuable literature, as we are apt to imagine. That the literature of Spain and Portugal is not attended to at present, when the stores of German imagination are open to us, is not to be wondered at; but it is strange, that the same neglect should have prevailed in those earlier periods, when translations were so common, so useful, and so honourable. The best Italian poets were naturalized in England, during the reigns of Elizabeth and James; at that time, Spain was in the meridian of its glory, and it might have been imagined, that the fame of Lope de Vega would have reached that island. I believe, however, that, except Fanshaw's version of the Lusiad, no poetical translation, from either the Spanish or Portuguese, appeared in England, till the editor of "*The Reliques of Ancient Poetry*," whose taste and genius equal his erudition, excited some curiosity in the public mind by the beautiful ballad "*Rio verde, Rio verde.*" Mr. Mickle's Lusiad, and Mr. Hayley's account of the Araucana soon followed: the former of which has, perhaps, exceeded the original; and the latter occasioned regret in every reader, that the sketch has never been filled up. Here our acquaintance with Spanish and Portuguese poetry has stopped. We have, indeed, often heard of Lope de Vega, and Hayley has mentioned the Ulysses of Gabriel Pereira de Castro, and the Malaca Conquistada of Francisco de Sa de Menezes, as two poems which the Portuguese themselves esteem only inferior to the Luciad of their great Camoens; we have heard their names indeed, but with their merit, the English reader is utterly unacquainted.

The prose writers of these countries (except the great Cervantes) are, for obvious reasons, less valuable than their poets. Learning has never flourished enough in either of the kingdoms, to form the taste of the inhabitants; and genius and imagination will not atone for the want of taste and erudition in a prose writer. It would be improper to pass them over in silence; but a brief notice will be sufficient.

Spain and Portugal had reached the meridian of their glory, while the arts were yet in their infancy. Individual genius will be found then to have flourished most when the community shall have been most flourishing: Athens was then most glorious when Sophocles and Euripides succeeded the aged Æschylus; and Ovid, Horace, and Virgil wrote at the time when Augustus sent forth his decree, that all the world should be taxed. Uniform experience will attest the truth of the observation; why this sympathy should exist, I know not; but poetical genius is certainly a barometer that rises or falls according to the state of the political atmosphere. Bascan, and Garcilasso de la Vega, and Diego de Mendoza fought and conquered for their country, under Charles the Fifth; and their spirits partook of the elevation they had assisted her to obtain; and they were followed in Portugal by Francisco de Sa de Miranda, Antonio Ferreira, and Pedro de Andrade Caminha.

It may, perhaps, raise a smile to assert that the poetry of Spain was purified and corrected, by introducing an Italian taste into the country. At this period, however, such a revolution in literature was effected by such means. Marino soon corrupted the taste of Italy, and Spain soon followed the fascinating faults. Always fond of the extravagant, and mistaking hyperbolism for grandeur, quaintness for wit, and the obscure for the sublime, the Spaniards readily fell in with the fashion of the day; and the satire of Cervantes proved powerless here. The decline of the empire quickly succeeded, and Lope de Vega lived to witness the defeat of that armada, which, with more extravagance and less genius than he usually displayed, he had commanded "to go forth and burn the world."

Spain has never recovered herself since the ruinous reign of Philip the Second. Not content with oppressing the Spaniards by the inquisition, he made them the instrument of oppression abroad; there indeed he failed; but though the liberty of Holland was established, the glory of Spain was destroyed. We may be allowed to regret, that liberty and slavery should be so ill disposed, that a people, the most deserving of freedom, should be degraded under the vilest despotism, while the most worthless race in Europe are free: the Spanish character is capable of all improvement; but to degrade the Dutch, would be impossible.

Affiliated with Spain, by the gentle ties of a Russian-like adoption, Portugal partook of its decline. She shook off her chains indeed, but "the iron had entered her soul;" and that nation, which once excited the wonder, and deserved the admiration of the world, became contemptible to the rest of Europe, and terrible only to its subjects. He who entertains liberal sentiments, if he be obliged to submit his productions to the scrutiny of the inquisition, will write with timidity; and it may safely be asserted, that he who writes timidly, cannot write well. To look for the bold sublimity of genius where men are thus depressed; were as rational as to chain a race horse, and expect him to win the race.

Thus has the tyranny of superstition co-operated with the decline of the country, to check the progress of literature in Spain and Portugal. Yet, during what may be called their Augustan age, such was accomplished. The applause of Cervantes should excite some attention to the productions of the two Leonardos; he who admires the Luciad of Camoens, may wish to form some acquaintance with his epistles and sonnets; and he who has read the Visions of Quevedo, will readily believe, that much genius must exist in the six quarto volumes of the works of this excellent author.

Spain has been wonderfully prolific in poets. In the Parnaso Espanol, is given a list of such only as are mentioned by their more celebrated authors; and this amounts to the astonishing number of five

hundred and seventy-one, which the editor says, is not a third part of the poets with whom the public are acquainted. The numbers in Portugal are strangely disproportionate; for father Joaon Bautista de Castro, in his Mappe de Portugal, enumerates only sixty-two epic and lyric writers, and fifteen comic ones. But it is probable, that the greater part of the bards, whose names swell the Spanish list, are remembered no where else, when in the Portuguese account, common sense may for once have checked the vanity so characteristic of the nation.

Mr. Dillon's Letters on the Origin and Progress of Poetry in Spain, will give the reader a good general view of the subject. It did not enter into this gentleman's plan to enlarge on the works of any particular author, or give specimens to the English readers: the few specimens that he has printed, are untranslated, and selected chiefly to show their different metres.

The subject of Portuguese poetry has barely been touched upon by Mr. Dillon; he has only deduced it from the Gallician, and mentioned a very few of their authors; this field may therefore be looked upon as new.

The Spaniards call their nine most favourite authors the nine Spanish muses: they are Garcilaso de la Vega, Don Esteban de Villegas, Quevedo, count Bernardino de Rebolledo, Lupercio Leonardo de Argensola, and his brother Bartolome, Father Luis de Leon, Lope de Vega, and don Francisco de Borja y Aragon, prince of Esquilache: many of equal merit are excluded from the list, and, perhaps, some of superior.

For the Literary Magazine.

DISTINCTION BETWEEN POETRY AND PROSE.

IT is some proof that verse is not essential to poetry, that, among the numerous definitions given of this art by critics, not one distinctly marks the boundaries between poetry and prose, or suggests any reason for confining the productions of the muses within the enclosure of measured lines.

Aristotle makes the essence of poetry consist in imitation: in his Poetics, he describes music, dancing, and poetry, as imitative arts. Horace requires his poet to make his language a copy of life:

——*respicere exemplar vitæ.*

Vossius defines poetry to be the art of representing actions in metre: Batteaux, calls it the imitation of elegant nature; and Trapp tells us, that poetry is the art of imitating or illustrating, in numbers, every being in nature, and every object of the imagination, for the delight and improvement of mankind. The term *imitation* is here improperly used to express the description of objects by arbitrary signs, which exhibit no copy of nature; and further, this definition must evidently comprehend all verbal delineations of nature, whether in verse or prose. A prose comedy is at least as perfect an imitation of nature as a tragedy in verse; and a well written novel is as accurate a copy of nature as an epic poem.

Some critics have compared their definition of poetry to its *end:* though they have been by no means agreed, whether that end be principally to instruct or to please. Racine, and others, have held, that the primary object of poetry is instruction; and that poetry was, of old, employed as an auxiliary to religion and virtue. A modern critic has, on the contrary, taken much pains to prove that the first object in poetry is to please, and that this is the only kind of literary composition in which use is subordinate to pleasure; and he has hence defined poetry to be: "Such a way, or method, of treating a subject, as is found most pleasing and delightful to us." These definitions, it is evident, make no difference between poetry and

prose, but in the degree of power, which the former may be supposed to possess above the latter, of conveying instruction, or affording pleasure. Verse can contribute nothing to instruction, except as an aid to the memory; for that of conveying pleasure it doubtless possesses peculiar, but no exclusive advantages.

Johnson tells us that poetry is the art of uniting pleasure with truth, by calling imagination to the help of reason. The true poet enables you to feel what you remember to have felt before, and to feel it with a great increase of sensibility: you recognize a familiar image, but meet it again amplified and expanded, embellished with beauty, and enlarged with majesty. This is an admirable description of the power of fine writing, that applies as truly to works of fancy and sentiment in prose as in verse.

Those appear to be most in the right, who have understood it to be the offspring of a vigorous imagination and quick sensibility, and have called it the language of fancy and passion. This was the notion entertained of poetry by Plato, and furnished the chief ground for his exclusion of poets from his republic. Cicero was of the same opinion and said, that "while all other accomplishments must be acquired by instruction and precept, the poet derives sufficient resources from himself, from the native vigour of his mind, and a certain divine impulse." This notion is adopted by Dr. Blair. Hence arises the terms *poetic enthusiasm*, and *poetic inspiration*, and the application of the title *Vates*, both to the poet and the prophet. Little credit is, indeed, given to the modern poet's invocation of the muses; and we now seldom read of Parnassus or of Hippocrene: but poets are still considered as men inspired by the power of imagination, and pouring forth the strong language of fancy and feeling. But it does not follow that they must speak and write in verse. In the rude state of nature, before the art of versification was known, men felt strong passions, and expressed them strongly. Their language would be bold and figurative, vehement and abrupt: sometimes, under the impulse of the gentle and the tender, or the gay and joyous passions, it would flow in a kind of wild and unfettered melody; for under such impressions, melody is natural to man. These effusions of passion and sentiment would be poetry, but they would not assume the regular form of verse. So artificial a production must have been the result of innumerable efforts, and could not reach perfection but in a period of great refinement. "No one can doubt," says Quintilian, "that poetry, at first, flowed without art; and that it was reduced to feet after the ear had discovered, by freqent observation, the regular intervals of melodious sounds."

If the excellencies of poetry be distinctly examined, it will be found that, except measured harmony, none of these are excluded from prose.

Horace and Johnson, and common sense, assert, that truth and nature are the basis of all literary merit: and truth and nature are not the exclusive property of the versifier. The stores of knowledge and sentiment are equally open to the man of sense and knowledge, or to the man of feeling and fancy, whether he expresses his thoughts in verse or in prose. One capable of conceiving a noble, tender, or ingenious sentiment, may be a sublime, pathetic, or witty writer, though he should not choose to give his thoughts a metrical dress. Milton would have written a magnificent fable concerning the loss of Paradise, and Butler a witty tale of Hudibras, had they only used prose.

If it belong to poetry to exhibit exact and lively pictures of men and things; if it be the province of the poet's office to observe the objects best adapted to excite emotions, and represent them with such distinctness and force as to make a vivid impression on the reader's fancy; why may not these effects be

produced in prose? The same objects lie before the eye, or imagination of the writer; he has access to the same magazine of words; and he has equal scope for the exercise of judgment and taste in the arrangement of his materials.

If it be the privilege of the poet to give ideal existence to objects, and scenes of which no archetype is found in nature; if fiction be the hallowed temple of poetry, this character may be ascribed to poetry in its full extent, without confining it within the narrow bounds of metre. By the aid of memory, and the power of association, to give birth to imaginary beings, to transfer the powers of one being to another, to people any part of the universe with new forms, to call up spectres from the deep, to bring down divinities from heaven, and even to bestow personal existence on abstract ideas; these wonders fancy can perform: and he who possesses this faculty, is a poet, according to the original meaning of the term; for he is, in truth, a creator. But this is not the exclusive privilege of those who have acquired the art of measuring out words in regular feet; and introducing, at fixed intervals, similar sounds. The mechanical task of versifying, and the sublime operation of poetic invention, are by no means conjoined by nature, but admit of an easy separation; fictions of the boldest kind, which have required the highest exertion of genius, have been written in prose as well as in verse.

The metaphorical language, being more powerful than general terms, is best suited to poetry. That excited state of mind, which poetry supposes, naturally prompts a figurative style. But the language of fancy, sentiment, and passion is not peculiar to verse. Whatever is the natural and proper expression of any thought or feeling in metre or rhyme, is its natural and proper expression in prose. All beyond this is a departure from the true principles of taste. An artificial diction improper in prose, is equally improper in verse. This opinion is supported, not only by the general sense of propriety, but by those most perfect models of fine writing, the Greek poets. The language of these great masters is always so consonant to nature, that, thrown out of rhythm, it would become the proper expression of the same sentiment in prose. If modern poetry will not bear the same test, it is because the taste of the moderns has been refined to fastidiousness, which leads them to prefer the meretricious ornaments of art, to the genuine simplicity of nature.

In order to prove that verse is not essential to poetry, examples should be quoted of writings in prose, which possess all the properties of genuine poetry, except its numbers; it would be easy to point out many passages sublimely poetical in the prose parts of the Hebrew scriptures; to refer to many dialogues of Plato, replete with elevated conceptions and poetical diction; to call to the reader's recollection Xenophon's Choice of Hercules, the Table of Cebes, the Metamorphosis of Apuleius, with his beautiful Fable of Cupid and Psyche; many of the productions of Lucian's sportive fancy, and satirical humour, and Cicero's Dream of Scipio, with many passages truly poetical from his orations and philosophical writings, as well as from the works of ancient historians, moralists, and critics: nor would it be less easy, among the moderns, to produce a long list of poetical historians, fabulists, and novelists; to refer to the writings of Rabelais, Cervantes, and Sterne; to lay open the rich poetic stores of the English Ossian; to recal the amusement, which every youthful fancy has received from the wonderful tales of the Arabian Nights; to mention the elegant fictions lately produced by the fertile genius of Wieland, and by other German writers; and lastly, to dwell upon the numberless beauties of Fenelon's Telemachus, a work which

possesses every property of the epic, except versification.

Horace gives the honourable appellation of poet, not to the mere versifier, but to the man who possesses the divine inspiration of genius, and can command a suitable grandeur of expression:

Ingenium cui sit, cui mens divinior, atque os
Magna sonaturum, des nomines hujus
honorem.

He gives, as an example a passage from *Ennius*, in which, when the verse is broken up, that is, when the passage becomes prose, the reader still finds *disjecti membra poetæ*, the limbs of the disjointed poet.

This is not a mere verbal dispute. Its object is to detect an important mistake in the use of words. In confining the name of poet to the composer of verses, the honours of poetry have been confined to this class of writers; and few are aware that all the essential and valuable powers of the poet may be found in one, who does not understand, or is not willing to submit to the mental fatigue of practising, the art of versification. It is not my design to undervalue this art. Though it may not, in these degenerate times, be able to perform all the wonders of Orpheus's lyre, it can still add an irresistible charm to the productions of fancy. Verse is certainly the fairest dress of poetry; and when true genius and correct taste employ it to embellish their productions, the finished piece is deservedly placed in the first class of human productions. But, let not the honour due to that divine enchantress, Poesy, whose sublime conceptions fill the fancy, and delight the heart, be bestowed upon the hand-maid, whose humble office consists alone in melodious arrangement. The mechanical hand, that prepares and mixes the painter's colours, would thus be allowed to steal away the praise from the inventive genius which produced and executed the design. Nor let those, whose works are dictated by a prompt invention, a glowing fancy, and a feeling heart, and chastised by a sound judgment and correct taste, be refused an honourable station among poets, merely because their works are not cast in the mould of verse. Let the exclusive homage which has hitherto been paid to the first class of poets be dismissed with other superstitions; and let the merit of every performance be justly measured, not by the trivial circumstance of having been written in prose or verse, but by the share of judgment, genius, and taste which it manifests.

It then appears, that the terms *poetry* and *prose* are not adverse to each other. *Verse* is the contrary of *prose*; and because poetry speaks the language of fancy, passion, and sentiment, and philosophy speaks the language of reason, these two terms should be considered as contraries, and writing should be divided, not into poetry and prose, but into *poetry* and *philosophy*.

For the Literary Magazine.

CANINE VIRTUES.

THE dog has always excited the admiration and respect of mankind, not merely from their sagacity, but from their moral qualities. There are very few *men* who possess some of the moral qualities in a degree equal to many dogs. In the scale, therefore, of moral, that is, of real merit, the dog is frequently superior to human kind.

In the character of dogs, there is nothing that strikes me more oddly, than that the object of their attachment should be a being so totally unlike themselves as man, and in their affection for whom there is nothing animal or sensual. A community of feelings and pursuits is the usual source of attachment between most animals; but not so with dogs, whose attachment to creatures of their own species, whether founded on the relation of sex or other-

wise, is infinitely less constant and intense, than their regard for man. When I behold the rapture, the transport which is manifested by dogs, at the sight of their masters, after an unusual separation, I feel emotions of veneration for the animal, which are rarely justified by the conduct of one human being towards another. But even in cases of attachment of man to man, equal to that of dog to man, the latter is the more remarkable, and, if I may say so, meritorious, inasmuch as the affection of the dog is more disinterested and gratuitous.

An exception must, indeed, be admitted to the truth of this observation, in the case of sportsmen and their dogs. There, there is no such dissimilarity of tastes and feelings, between the man and his faithful companion; in fact, they both partake of the same passions and tastes: the only difference between them being that one pursues his object upon two legs, and the other upon four.

The most striking instances of the moral and intellectual merit of dogs I have lately met with, are the following:

A gentleman, who used to spend the winter months in the capital of North Britain, having gone with his family to pass the summer at his country seat, left the care of his town residence, together with a favourite house dog, to some servants, who were placed at board wages. The dog soon found board wages very short allowance; and to make up the deficiency, he had recourse to the kitchen of a friend of his master's, which in better days he had occasionally visited. By a hearty meal, which he received here daily, he was enabled to keep himself in good condition, till the return of his master's family to town on the approach of winter. Though now restored to the enjoyment of plenty at home, and standing in no need of foreign liberality, he did not forget that hospitable kitchen where he had found a resource in his adversity. A few days after, happening to saunter about the streets, he fell in with a duck, which, as he found it in no private pond, he probably concluded to be no private property. He snatched up the duck in his teeth, carried it to the kitchen where he had been so hospitably fed, laid it at the cook's feet, with many polite movements of his tail, and then scampered off with much seeming complacency at having given this testimony of his grateful sense of favours.

The following anecdote is an instance of that sagacity and attachment which so justly contribute to make the dog our favourite.

Those valleys, or *glens*, as they are called by the natives, which intersect the Grampian mountains, are chiefly inhabited by shepherds. The pastures, over which each flock is permitted to range, extend many miles in every direction. The shepherd never has a view of his whole flock at once, except when they are collected for the purpose of sale or shearing. His occupation is to make daily excursions to the different extremities of his pastures in succession, and to turn back, by means of his dog, any stragglers that may be approaching the boundaries of his neighbours. In one of these excursions, a shepherd happened to carry along with him one of his children, an infant about three years old. This is an usual practice among the Highlanders, who accustom their children from the earliest infancy to endure the rigours of the climate. After traversing his pastures for some time, attended by his dog, the shepherd found himself under the necessity of ascending a summit at some distance, to have a more extensive view of his range. As the ascent was too fatiguing for the child, he left him on a small plain at the bottom, with strict injunctions not to stir from it till his return. Scarcely, however, had he gained the summit, when the horizon was suddenly darkened by one of those impenetrable mists, which frequently descend so rapidly amidst these mountains as, in the space of a few

minutes, almost to turn day to night. The anxious father instantly hastened back to find his child: but, owing to the unusual darkness and his own trepidation, he unfortunately missed his way in the descent. After a fruitless research of many hours amongst the dangerous morasses and cataracts, with which these mountains abound, he was at length overtaken by night. Still wandering on without knowing whither, he at length came to the verge of the mist; and by the light of the moon, discovered that he had reached the bottom of his valley, and was now within a short distance of his cottage. To renew the search that night, was equally fruitless and dangerous. He was therefore obliged to return to his cottage, having lost both his child and his dog, who had attended him faithfully for years. Next morning by day-break, the shepherd, accompanied by a band of his neighbours, set out in search of his child; but, after a day spent in fruitless fatigue, he was at last compelled by the approach of night to descend from the mountain. On returning to his cottage, he found that the dog, which he had lost the day before, had been home, and on receiving a piece of cake had instantly gone off again. For several successive days the shepherd renewed the search for his child, and still on returning home at evening disappointed to his cottage, he found that the dog had been home, and, on receiving his usual allowance of cake, had instantly disappeared. Struck with this singular circumstance, he remained at home one day; and when the dog as usual departed with his piece of cake, he resolved to follow him, and find out the cause of his strange procedure. The dog led the way to a cataract, at some distance from the spot where the shepherd had left his child. The banks of the cataract, almost joined at the top, yet separated by an abyss of immense depth, presented that appearance which so often astonishes and appals the travellers that frequent the Grampian mountains; and indicates that these stupendous chasms were not the silent work of time, but the sudden effect of some violent convulsion of the earth..... Down one of these rugged and almost perpendicular descents, the dog began, without hesitation, to make his way, and at last disappeared into a cave, the mouth of which was almost upon a level with the torrent. The shepherd with difficulty followed; but, on entering the cave, what were his emotions, when he beheld his infant eating with much satisfaction the cake which the dog had just brought him, while the faithful animal stood by, eyeing his young charge with the utmost complacence! From the situation in which the child was found, it appears that he had wandered to the brink of the precipice, and then either fallen or scrambled down till he reached the cave; which the dread of the torrent had afterwards prevented him from quitting. The dog, by means of his scent, had traced him to the spot; and afterwards prevented him from starving, by giving up to him his own daily allowance. He appears never to have quitted the child by night or day, except when it was necessary to go for its food; and then he was always seen running at full speed to and from the cottage.

For the Literary Magazine.

ON HUMAN MISERY.

Many and sharp the numerous ills
  Inwoven with our frame;
More pointed still we make ourselves
  Regret, remorse, and shame!
And man, whose heaven-erected face
  The smiles of love adorn,
Man's inhumanity to man
  Makes countless thousands mourn!

BURNS.

TO descant on the miseries of man is, and always has been, so favourite a subject, that it seems long since exhausted. The hypochondriac, whose unhappy temper (des-

troying every slender joy which life affords) has long since put him out of humour with life, with bitterness of soul experiences that "the human race are sons of sorrow born;" and the gloomy cynical philosopher, as well as the best and most impartial men, have to acknowledge the same.

But how often has it been remarked, and, alas! how truly, that unhappy mortals, by their own imprudences, bring upon themselves the most acute miseries. "Remorse, regret, and shame" are, by one single act, committed without reflection, showered upon them: by one single act, the best often lay the foundation for becoming the worst of men. This commencement of the most unbounded depravity often is begun, not from a disposition naturally bad and prone to wickedness, but perhaps from one impetuous passion alone, which, ruling superior to all others, urges the unhappy person whom it controuls to fall into some venial error, which in the eyes of mankind appears the greatest crime. Unacquainted with the circumstances attaching to, and having heard nothing in extenuation of it, the worst conclusions are formed, and he who committed it finds himself shunned by his friends, and almost an outcast from society.

When the world views the character of a man as bad, he soon becomes indifferent to it himself, and he who was calculated to adorn society, to become a benefactor of mankind, and an honour to human nature, sinks gradually to infamy..... Perhaps I am colouring the picture too high; it may be said, that no person who possessed those innate good qualities, in so high a degree, could ever be guilty of any act which could thus degrade him; but observation will, I fear, too fatally confirm the truth of the assertion. For

> Who stumbles, falls, who falls, finds none to save him.
>
> LEWIS' ALPHONSO.

But suppose a man's friends are disposed to view his first false step in the fairest light, and attribute it to impetuous passions, if *he* is a person of feeling, he will place it in the worst. It destroys the confidence with which he should approach society; he reflects that his character is not without a blemish, and he knows not how far the world may extend their prejudices. The ignorant and unfeeling will often reproach him with it, if not openly, with sarcastic hints and unmanly insinuations. Thus disagreeably situated, he flies society, and solitude is by no means calculated to tranquillize his mind. Time, it is said, wears away every evil impression respecting the man whose subsequent good conduct has atoned for his former errors; but he remembers them himself, and will often find the world remembers them also. The reader will, I hope, excuse me for giving the following hacknied, though elegant and appropriate quotation:

> There is a lust in man no charm can tame,
> Of loudly publishing his neighbour's shame:
> On eagles' wings immortal scandals fly,
> While virtuous actions are but born and die.

Though it is thus difficult, if not impossible, to retrieve a lost character, it will require a considerable time to destroy one firmly established by the good conduct of a long life. An instance of this kind I myself have witnessed. Mr. —— had by great industry and equitable dealings obtained the reputation of a strictly honest man, whose principles were sound, and in whom the greatest confidence could be placed. When fast progressing to old age, he became, by small and almost imperceptible degrees, embarrassed in his circumstances, and, to extricate himself, contracted a habit of borrowing sums of money from his friends, who without scruple lent it, relying on his firmly established

character. His difficulties increasing, rendered him at last unable to repay; but he still continued to borrow, and it was only in the lapse of a great length of time that his reputation became so tarnished as to enable him no longer to obtain credit. A gentleman who knew him, (a foreigner) and one not yet well known, who had long viewed this custom of Mr. ——, easily predicted where it would end. One day, in conversation, he gave him, as a striking instance, of the advantages of a well established reputation.... "Though," says he, "his conduct is now by no means honest, his former good name has created so great a respect for him, with his friends, that they cannot yet refuse him assistance, though their ever being repaid appears far from probable. Were I to act as he has done, I should be ruined at once; but his credit is such, that time only can wear it away." Time at length did so, and the small remainder of his life was spent in poverty and wretchedness.

'Tis thus man adds to the many evils he has to endure, in the common course of things, with the most prudent, good, and circumspect. So grievous are human miseries, that most who have gone the round of life, and arrived at old age, will acknowledge they have received so little pleasure on their journey, that they would not wish to live over their lives, were the different scenes of it to be exactly similar to what they had before been. The conclusion to be drawn is apparent. Their days of happiness have been so few, and their days of misery so many, their imprudences so many, and their better deeds so few, that they look back disgusted and disappointed. That such should be our lot, affords the most giddy heedless mortal, in those moments of reflection, which all have at times, a most melancholy picture to dwell on. If any thing is calculated to excite sublime thoughts in the soul, wean it from earth, and wing its flight to heaven, it is the contemplation of the miseries of human life.

FLORIAN.

For the Literary Magazine.

ADVERSARIA.

NO. III.

HOMER.

A DUTCH critic has attempted to demonstrate, that in the Iliad are shadowed out the siege and destruction of Jericho, and the other cities of Canaan, by Joshua: and another has had the confidence to affirm, that Homer wrote by divine inspiration, and that the Iliad is a prophetical destruction of Jerusalem, of our Saviour's life and sufferings, and of the state of the christian religion, from its foundation to the time of the restoration. Vide Jac. Hugonis vera hist. Rom. cap. 14, and Merrick's Dissertation.

YOUNG.

As a work of genius, Young's "Night Thoughts" is entitled to no small degree of admiration; and many of its striking sentences, concerning the abuse of time, the vanity of frivolous pursuits, the uncertainty of human enjoyments, and the nothingness of temporal existence compared to eternal, are well worthy of being impressed upon the memory. No writer, perhaps, ever surpassed Young in the strength and brilliancy which he imparts to those sentiments, which are fundamental to his design. He presents them in every possible shape, enforces them by every imaginable argument; sometimes compresses them into a maxim, sometimes expands them into a sentence of rhetoric; sets them off by contrast, and illustrates them by similitude. The work abounds with instances of antithesis;

they often occupy several successive lines; and while some strike with the force of lightning, others idly gleam like a meteor. It is the same with his other figures: some are almost unrivalled in sublimity; many are to be admired for their novelty and ingenuity; many are amusing only by their extravagance. It was the author's aim to say every thing wittily; no wonder, therefore, that he has often strayed into the paths of false wit. It is one of his characteristics to run a thought quite out of breath, so that what was striking at the commencement, is rendered flat and tiresome by amplification. Indeed, without this talent of amplifying, he could never have produced a work of the length of the Night Thoughts, from so small a stock of fundamental ideas. See Dr. Aikin's Letters.

His Satires are getting out of date; yet they are full of strong distiches. We cannot but regret that he did not direct his attention to the composition of epigrams. He wrote but one, and that against Voltaire. The following couplets are selected from his Satires:

PEDANTRY.

To patch-work learn'd quotations are allied:
Both strive to make our poverty our pride.

NOBILITY.

Men should press forward in Fame's glorious race;
Nobles look backward, and so lose the race.

BUILDING.

The man, who builds, and wants wherewith to pay,
Provides a home, from which to run away.

BOOK-HUNTING.

On buying books Lorenzo long was bent,
But finds, at length, it has reduc'd his rent;
He sells....the terms are brought him by the clerk;
Lorenzo signs the bargain....with his mark.

—

In an ancient volume, entitled, "A Short Memorial and Chronicle of Things Past, concerning my Father, Myself, my Wives, and Children," may be found some rules for the preservation of health, which may be of use to others besides their author.

"Late supping I forbear;
Wine and women I forswear;
My neck and feet I keep from cold;
No marvel then tho' I be old;
I am a willow, not an oak;
I chide, but never hurt with stroke.

"This was the answer of my godfather, William Paulett, knight, lord St. John, earl of Wiltshire, marquis of Winchester, lord high treasurer of England, being demanded by an inward friend how he had lived in the times of king Edward the 4th, king Richard the 3d, king Henry the 7th, king Henry the 8th, king Edward the 6th, queen Mary, and queen Elizabeth, in all times of his life increasing in greatness of honour and preferment. He died 10th of March, 1572, at the age of ninety-seven, and saw 107 persons descended from him."

—

Christopher, or, as he was familiarly styled, Kit, Smart, possessed great wit and sprightliness in conversation, which would readily flow into extemporary verses. The following spondaic, on the three university bedels, who all happened to be fat men, is an expressive effusion of this kind:

Pinguia tergeminorum abdomina bedellorum.

Three bedels sound, with paunches fat and round:

and is equal to Joshua Barnes' version of

Three blue beans in one blue bladder.

Τρεις χαμαι χυαγοι εν χυτρδι χυαινη.

—

SUBLIME OBJECTS.

The largest and most beautiful of all the productions of the earth is a tree. The trees that conduce to the sublime in scenery are the oak, the ash, the elm, and the beech. How beautiful an object is here described:

——— A huge oak, dry and dead,
Still cull'd with relics of its trophies old,
Lifting to heaven its aged hoary head.

—

ROPALIC VERSES.

Dr. Browne, from whom some critics have imagined Dr. Johnson derived some of the peculiarities of his style, in his "Cymbals of the Hebrews," speaks of ropalic or gradual verses: that is, of verses in which every word of a line contains one syllable more than the preceding. The following specimen is derived from a "learned language." I have not been able to meet with an example of this species of verse, in our own tongue; indeed, I should be ashamed if I had been very industrious in the research:

O Deus, æternæ stationis conciliator.
AUSONIUS.

—

GIBBON'S STYLE.

Gibbon's is the style of a mind more anxious to dazzle than to enlighten; which substitutes harshness and inversion for energy; periphrastic obscurity for varied elegance; and which thinks itself profound, when its meaning perplexes or escapes the reader, from the imperfection or obscurity of the expression. But it is also the style of a mind habituated to reflection; comprehensive, and often original, in its views; of an imagination luxurious, not, perhaps, so much from nature as from care and cultivation; and it exhibits a command of that language, which is completely unmanageable in the hands of one who has not been so richly gifted by nature, nor so carefully exercised in study. The defects of Mr. Gibbon's style are easily copied, and the copy generally surpasses the original.

—

LAWYERS.

A proclamation was issued in the twentieth year of James the first, in which the voters for members of parliament are directed "not to choose curious and wrangling lawyers, who seeke reputation by stirring needless questions." A more favourable disposition towards the professors of this "honourable science," appears to have been entertained by Aleyn, in his History, printed in London, 1638.

——A prating lawyer (one of those which cloud
That honour'd science) did their conduct take;
He talk'd all law, and the tumultuous crowd
Thought it had been all gospel that he spake.
At length these fools that common error saw,
A lawyer on their side, but not the law.

—

EMPLOYMENT OF BEAUX.

In a lively epigram, Swift has delineated the "manners of modern young men." I feel humbled at reflecting how little our young men have progressed in the noble science of killing time. The following possesses as much truth now, as it did in the time of queen Anne.

Gaming, talking, swearing, drinking,
Hunting, shooting, never thinking;
Chattering nonsense all day long;
Humming half an opera song;
Chusing baubles, rings, and jewels,
Writing verses, fighting duels;
Mincing words in conversation,
Ridiculing all the nation;

Admiring their own pretty faces,
As if possess'd of all the graces;
And tho' no bigger than a rat,
Peeping under each girl's hat.

—

LITERARY RESEMBLANCE.

Prior, in the dedication of his poems, says of the style of the great duke of Dorset, "every one of his pieces is an ingot of gold, intrinsically and solidly valuable; such as, wrought or beaten thinner, would shine through a whole book of any other author." The resemblance is so strong, that we cannot hesitate to ascribe the honour of the idea to Roscommon:

The sterling bullion of one English line,
Drawn to French wire, would thro' whole volumes shine.

The whole of the dedication, however, is elegantly written; and though it may appear, at first, great flattery, yet, when we consider that the praise is bestowed on his *dead* patron, and that patron the duke of Dorset, whose character is so justly famous, we can no longer think it flattery, but truth and gratitude.

—

ANCIENT TRAGEDY.

In the infancy of the tragic art in England, the bowl and the dagger were considered as instruments of a sublime pathos, and the "*die all*," and "die nobly," of the exquisite and affecting tragedy of Fielding, were frequently realized in popular dramas. Thomas Goff, who wrote several tragedies, in the reign of James I, concludes the first part of his SELINUS, EMPEROR OF THE TURKS, with the pleasing intelligence of a second, in these lines:

If this part, gentles! do like you well,
The second part shall greater MURTHERS tell.

The following specimens are remarkable. The king, in the play, exclaims,

By all the ancient gods of Rome and Greece,
I love my daughter better than my niece:
If any one should ask the reason why,
I'd tell them....Nature makes the stronger tye.

Call up my guards....call them up every one,
If you don't call all, you'd as good call none.

—

EPIGRAM ON A POET'S WAISTCOAT.

The following parody is irresistably ludicrous. The original, I presume, is familiar to every one. It was written by Richard Owen Cambridge, "on meeting an author very shabbily dressed, in an old velvet waistcoat, on which he had sewed embroidery of a later date.

Three waistcoats in three distant ages born,
The bard with faded lustre did adorn;
The first in velvet's figur'd pride surpass'd;
The next in 'broidery; in both the last.
His purse and fancy could no further go,
To make a third he join'd the other two.

—

AN OLD MAID.

The following parody was repeated by an impudent wit of my acquaintance, as we passed the door of a respectable lady of the holy sisterhood:

Noting her flippancy, to myself I said,
An if a man did wish to hear a tale,
Secrets of families, or affairs of state,
Here lived an oily tongue could tell it him.

—

BURNS.

Burns passed his early youth in all the severities of day-labour, on the banks of the Ayr, which is immortalized in his song, and which, to use the words of Addison,

In the sweet description murmurs still.

Yet in this most cheerless of human conditions, the buds of genius expanded; nor was the current of his mind obstructed by want of the means of education, or his fancy chilled by a most narrow and circumscribed poverty. In the intervals of labour he found a solace in his muse, who, in strains sweet as those which Smollet breathed over his native Leven, had already sung the beauties of the Ayr, and the nymphs which dwell upon its banks. Burns was a man of an ardent sensibility, which was swelled to an overflowing height by the books first put into his hands. His whole soul was absorbed in tenderness for the other sex; his heart was touchwood itself, catching flame from the slightest spark, and blazing in a moment. He describes his agitations in the language of a poet, and seems, like the shepherd of Virgil, to have found Love to be an inhabitant of the rocks.

Burns appears to most advantage in his pastoral style. His poetry is every where marked with the character of his birth and original station in life. His versification, no less than his thoughts, is sometimes rude even to coarseness; and whatever of harmony may be found in his poems, is rather of natural talent, than the effect of art or imitation of superior models. As an example of this, the following lines may be produced, which are as sweet and wild as they are rude:

Whyles owre a linn the burnie plays,
As thro' the glen it whimpl't;
Whyles round a rocky scar it strays,
Whyles in a well it dimpl't;
Whyles glitter'd to the nightly rays,
Wi' bickering, dancing dazzle;
Whyles cookit underneath the braes,
Beneath the spreading hazle,
Unseen that night.

With a taste which is not the least circumstance of wonder in his life, he not only avoids the coarser part of the phraseology of his country, and selects the better, but attains to an elegance of the English language, which can be rivalled by few of our modern poets. Of this his "Lass of Ballochmyle" is a brilliant example. Some of the stanzas of this piece are of such exquisite beauty, having every image of pastoral life, and every thought expressed with equal force and delicacy, the scenery interesting, the sentiments touching, and the language correctly pure, that I cannot forbear selecting some part of it.

'Twas e'en, the dewy fields were green,
On every blade the pearlies hang;
The zephyr wanton'd round the bean,
And bore its fragrant sweets alang:
In ev'ry glade the mavis sang,
All nature listening seem'd the while,
Except where greenwood echoes rang,
Amang the braes o' Ballochmyle.

Upon this stanza there can be but one opinion. With a force stronger than all the rules of criticism, it makes its appeal to the heart; and to judge of its excellence, the reader has only to consider its effect upon himself.

It is an observation of painters, that perfect solitude is a quality so contrary to the true beauty of landscape, that no scene can be pleasing, however rich in other imagery, unless adorned by something of animate nature. This rule did not escape the taste and learning of Milton: in his similes, all of which are celebrated for their excellence in what may be called the picturesque of poetry, he never violates this rule of avoiding still life. What Milton was taught by learning, Burns possessed from natural taste.

With careless step I onward stray'd,
My heart rejoic'd in nature's joy,
When, musing in a lonely glade,
A maiden fair I chanc'd to spy.
Her look was like the morning's eye,
Her air like nature's vernal smile,
The lily's hue and rose's dye
Bespoke the lass o' Ballochmyle.

It may be remarked, that all the poems of Burns contain, for the most part, such incidents for their subjects, as were either, at least, natural, or exact representations of the scenes in which he lived, and the occurrences with which he himself had met. He has nothing of that extravagance, which we may justly call *the chivalry of poets;* he never labours to celebrate a Chloe or a Phyllis, beings that exist but in the imagination of the poet; he never talks of darts and flames, or any of the classical artillery of love. Whether from ignorance or contempt, he seems to know nothing of Hymen, Cupid, and all the dramatis personæ of the modern songsters. His scene of action is neither the "velvet green of Idalia," "the empurpled margin of Helicon," or "the clouded summit of Parnassus;" his lovers never converse but by the "*burn side;*" they never wander but through "*corn riggs*," nor make their mutual confessions but on the "*braes* of Ballochmyle," the Tweed, or Yarrow. His *laddies* have nothing of the love-sick swains of Arcadia, but their harmony. In a word, his language is still that of the plough-tail, though his notes, like those of the wild lark, which might hover over him, whilst employed in his original station, have that sweetness and melody, that

Heav'n, well pleas'd, might stoop to hear.

CENTO.

For the Literary Magazine.

A COTTON MANUFACTORY.

To the Editor, &c.

THE vast portion of the British population which are employed in manufactures, makes the situation and management of such establishments objects of considerable curiosity to those who delight in contemplating human nature in its various forms. The common notion is, that whatever good effect such establishments have, upon the riches and prosperity of those, for whose profit they are conducted, or of the nation collectively, yet they are productive of vice and misery to those who perform the labour. I shall not presume to decide whether this be generally the case or not; but certainly there are many examples of manufacturers, who conduct business on a vast scale, in a manner by no means injurious to the health or morals of those whom they employ.

The following particulars, in the management of a great cotton manufactory, in Scotland, belonging to Mr. Dale, will serve as a confirmation of my last remark.

The spinning room, and all the other rooms, are of the whole extent of the building, without any subdivision, and are from one hundred and twenty to one hundred and fifty feet long; from twenty-six to thirty feet wide, and all of them in height ten feet from floor to floor, or nine feet clear of the beams.

The spinning rooms contain each about two thousand spindles.

Ventilation is greatly promoted by the rapid motion of many parts of the machinery; fresh air is introduced by regularly opening the windows at top, on both sides of the house. To increase the circulation of this still more, air-holes, six inches square, on a level with the floor, are opened below every other window, through the walls, at the distance of fourteen feet from each other; but these are only of advantage in summer, as the cold in winter precludes the use of them. The means of purification in use are, washing the walls and ceilings of the rooms, at least once a year, with new slacked lime, weekly washings of the floors and machinery, with scalding water, and frequent and constant brushings of the walls, ceiling, and floor.

The greatest number of persons in any one room is seventy-five, in some there are only fifty.

The hours of labour are eleven and a half each day, viz. from six o'clock in the morning, to seven o'clock at night, with half an hour of intermission, at nine o'clock, for breakfast, and a whole hour, at two, for dinner.

Seven is the hour of supper; in half an hour after, at most, and as much sooner as possible, the teaching commences, and continues till nine o'clock. The schools at present are attended by five hundred and seven scholars, in instructing whom sixteen teachers are employed, thirteen in teaching to read, two to write, and one to figure, besides a person who teaches sewing, and another who occasionally teaches church-music. The mode of teaching is as follows: the course is divided into eight classes, according to the progress of the scholars: to each of these classes one or more teachers are assigned as the numbers in that stage of advancement may require. To the teachers is specified, in writing, how far they are respectively to carry forward their scholars; which so soon as they have accomplished, the scholars are transferred to the next higher class, and the teacher receives a small premium for every one so qualified.

In the first, or latter class, there are sixty-five scholars; in the second, eighty-two; in the third, seventy-six; in the fourth, sixty-five; in the fifth, forty-four; in the sixth, forty-four; in the seventh, fifty-one; and in the eighth, eighty. The eighth, or highest class, are all good readers, and employ the half of their time each night in writing. Such as stand in no further need of instructions in reading, of whom there are about twelve boys and twelve girls, employ the remainder of their time after writing, in learning arithmetic and sewing, except on occasional nights appointed for revising their reading.

In their respective classes, the teachers promote emulation in the usual way, by making the top of the class the post of honour; which is still farther kept up by the distribution of small rewards every half year to such as, from an account taken once a fortnight, appear to have been most frequently uppermost. On Sundays, that part of the children who cannot go to church, from want of accommodation, are kept busy at school; and in the evenings, after public worship, the usual teachers spend regularly three hours in giving religious instruction, by causing the scriptures to be read, catechising, &c*. Besides these night schools, there are two day schools, for children too young for work, which, as well as the night ones (excepting the providing their own books), are entirely free of expence to the scholars.

The time of hiring differs with the different descriptions of children. Those who agree for a stipulated weekly wage, and who generally are such as live with their parents, are commonly engaged for four years; while such as are received from the workhouse in Edinburgh, or who are otherwise without friends to take charge of them, and who, in lieu of wages, are maintained and educated, are bound four, five, six, or seven years, according to their age, or generally till they have completed their fifteenth year. The mode of hiring is generally by contract of the parents, or curators of the children in their behalf.

The supply of workers for the mills comes, either from the native inhabitants of the place, from families who have been collected about the works from the neighbouring parishes, and more distant parts of the country, or, lastly, from Edinburgh and Glasgow, by the number of destitute children these places constantly afford.

When fever, or any other epidemical disorder appears in the board-

* There is accommodation at church for only one hundred and fifty children; they all go to it in rotation.

ing-house, where that description of workers who do not receive their wages in money are accommodated, the means used to prevent the spreading of the infection are, the immediate removal of the sick to a detached part of the house, and a frequent sprinkling and fumigating of the bed-rooms with vinegar. Typhous fever has not appeared there for years, but has during that time been in the village, though never general; yet in no case, so far as circumstances afforded the means of judging, did it appear to originate in the mills, or even to be communicated by the intercourse the workers have there with each other.

The greatest part of the workers are lodged in their parents' houses in the village, in the immediate neighbourhood of the mills, or in the town of Lanark, one mile distant; the principal part of their food, as is usual in the country, consists of oatmeal.

Those who get their maintenance in lieu of wages, are lodged all together in one house. They consist, at present, of three hundred and ninety-six boys and girls. There are six sleeping apartments for them, and three children are allowed to each bed. The ceilings and walls of the apartments are white-washed twice a year with hot lime, and the floors washed once a week with scalding water and sand. The children sleep in wooden-bottomed beds, on bed-ticks filled with straw, which is in general changed once a month; a sheet covers the bed-ticks, and above that are one or two pairs of blankets, and a bed-cover, as the season requires. The bed-rooms are carefully swept, and the windows thrown open every morning, in which state they remain through the day. Of late, cast-iron bed-steads have been introduced in place of wooden ones. The upper body-clothing in use in summer, both for boys and girls, is entirely of cotton, which, as they have spare suits to change with, are washed once a fortnight. In winter the boys are dressed in woollen cloth; and they, as well as the girls, have complete dress suits for Sundays. Their linens are changed once a week. For a few months in summer, both boys and girls go without shoes and stockings. The provisions are dressed in cast-iron boilers, and consist of oatmeal porridge for breakfast and supper, and milk with it in its season. In winter, its substitute is a composition of molasses fermented with some new beer, which is called swats. For dinner, the whole of them have every day, in all seasons, barley broth made from fresh beef. The beef itself is divided amongst one half of the children, in quantities of about seven ounces English to each; the other half are served with cheese, in quantities of about five ounces English to each; so that they have alternately beef or cheese for dinner, excepting now and then a dinner of herrings in winter, and fresh butter in summer. To the beef and cheese is added a plentiful allowance of potatoes or barley bread, of which last they have also an allowance every morning before going to work.

As far as observation has extended, the workers, when too big for spinning, are as stout and robust as others. The male part of them are fit for any trades; a great many, since the commencement of the war, have gone into the army and navy, and others are occasionally going away as apprentices to smiths, joiners, &c. but especially to weavers, for which last trade, from the expertness they acquire in handling yarn, they are particularly well fitted, and of course are taken as apprentices on better terms. The females very generally leave the mills, and go to private family service, when about sixteen years of age. Were they disposed to continue at the mills, these afford abundant employment for them, at reeling, picking, &c., as well as to many more young men than ever remain at them.

For the Literary Magazine.

CRITICAL NOTICES.

NO. IX.

1. A VERY valuable work has been for some time published, entitled "The Journal of Andrew Ellicott, late commissioner on behalf of the United States, during part of the year 1796, the years 1797, 1798, 1799, and part of the year 1800, for determining the boundary between the United States and the possessions of his catholic majesty in America; containing occasional remarks on the situation, soil, rivers, natural productions, and diseases of the different countries on the Ohio, the Mississippi from the mouth of the Ohio to the Gulph of Mexico, the whole of West Florida, and part of East Florida; to which is added, an appendix, containing all the astronomical observations made use of, for determining the boundary, with many others, made in different parts of the country, for settling the geographical positions of some important points, with maps of the boundary on a large scale; likewise a great number of thermometrical observations made at different times and places."

The title of this work sufficiently explains the subject, and the reader will not be disappointed in the expectations it is calculated to excite. A more valuable work than this, on the geographical and meteorological circumstances of our country, has not appeared since the revolution, and, besides the scientific information it conveys, there are a great number of interesting and amusing incidents, introduced into the "Journal," sufficient to reward the perusal of those to whom the science it contains is less acceptable. Mr. Ellicott's name was already high among the astronomers and philosophers of the United States, and this work has raised it to a much more considerable height.

2. A press has lately been established in this city called the Classic Press. The principal design of the proprietors is to republish the Greek and Roman classics. Hitherto these works have been imported from Europe, and none in America had spirit, enterprise, and erudition enough to attempt supplying our seminaries of classical education with these indispensible manuals. We ardently wish success to the present laudable but arduous undertaking, and so far as we can judge of the merits of this press by an examination of their "Virgil," the only one we have had an opportunity of examining, to such success they are fully entitled.

3. The classic press has also produced a correct and elegant edition of Miss Seward's Life of the late Dr. Darwin, by which the admirers of the fair biographer will be considerably gratified. In one of his characters, that of poet, Miss Seward has displayed Darwin in judicious colours. The botanist, physiologist, and physician, in which characters Darwin shone with most lustre, will, we hope, be pourtrayed by some congenial spirit, in some future publication.

4. A new and improved edition of that useful and valuable work, Noah Webster's Spelling-book, has lately been published by Jacob Johnson. The first edition of this spelling-book was recommended by the presidents of universities and colleges, and other literary men, as much superior to other books of a like kind. The original copy was so much approved, that it has been and is still used in most of the eastern states, to the exclusion of all others, and more than two millions of copies have already been sold in the United States. As the first patent right has now expired, the author has with great care and attention revised the work, retrenched some parts, corrected many errors, which had crept into the book through the negligence of printers, and added some very valuable tables and lessons, which are not found in any other spelling-book.

5. Benjamin Johnson has lately added to the list of spelling-books,

a work, entitled, "The Art of Spelling facilitated; being a system of pronunciation of the English language, for the use of schools, as well as of foreigners, and others, who would wish to become acquainted with the practice of the difficult accentuation and orthography of our language. By Stephen M. Day, master of friends' school at Haddonfield." This work is entitled to a respectable rank among productions of the same kind, and the author deserves praise for his efforts to improve the system of infantile instruction.

6. Proposals have been issued for publishing, by subscription, in one thin quarto volume, a work, entitled, Valerian, a Narrative Poem: founded on some events in early christian history, and designed, in part, to illustrate the effects of religion on the manners of barbarous nations. By the Rev. John Blair Linn, D. D. late pastor of the first presbyterian church in Philadelphia. To which will be prefixed, some account of the life and character of the author, with a silouette, or shaded profile, of him.

The poem now offered to the public was composed by the author a considerable period before his death. He suffered it, however, to remain by him, till frequent revision and correction should bring it nearer to his own conceptions of excellence. He accordingly reviewed it repeatedly and carefully, and submitted it to the judgment of his friends. Corrections and additions were made to it from time to time, and some passages were written two days before his death.

The author is already well known to the literary world as a poet. His merit has received the most flattering attestations, even beyond the Atlantic, and there is reason to believe that his reputation will be enhanced by the present performance. He had hitherto expatiated chiefly in the field of didactic poetry, and this was the first considerable attempt at poetical narration.

The subject and purpose of this poem are strictly consonant to the character and profession of the author, it being built upon a memorable incident in the early history of the christian religion, and being expressly designed to promote the cause of christian piety. This end he has endeavoured to accomplish, by combining the charms of verse and the attractions of narrative, with the truths and interests of religion.

An early and unlooked-for event has snatched away the author, in the flower of his age, from the enjoyment of a well-earned fame, and from all his prospects of future reputation and usefulness. He is not living, to derive either profit or pleasure from the success of the present work, and those, by whom it is encouraged, will not have the satisfaction to reflect, that they have done good to the writer himself. To generous minds, however, it will be no weak inducement, that they are able, by this means, to honour his memory, and especially to obviate some of the ill effects of his irreparable loss to his widow and his orphans: to whose use, it may not be improper to mention, the profits of the present publication are designed to be applied.

7. A sermon, occasioned by the death of Alexander Hamilton, has been published by Mr. Abercrombie. Besides an eloquent and instructive descant on the usual topics, suggested by every fresh instance of mortality, and especially by the death of Hamilton, the author of this sermon has presented his readers with much valuable information on the subject of the immortality of the soul, as to the prevalence of that opinion among ancient and modern, civilized and rude nations, and on the history of duelling. We are irresistably tempted to insert the following note, with some retrenchments, from this sermon, because the information it contains is curious and authentic:

"Philip the fair, king of France, in the thirteenth century, appears to have been the first monarch who

endeavoured to suppress this pernicious and fatal practice, which then existed under the appellation of *judicial combat*. The military spirit of the times, however, would not permit him to proceed further than a *regulation* of that mode of contest by which it was declared, that nothing was to be brought to that bloody issue, which could be determined by any other means. Henry II, who succeeded Francis I, in 1547, published an edict, prohibiting, under the severest penalties, the decision of controversy by duelling..... During the reign of Henry IV, of France, the illustrious Sully exerted all his influence with that monarch, totally to abolish so ferocious a practice: accordingly, an edict, for the severe punishment of duelling, was published, at Blois, in the year 1602, and this edict was renewed, with additional severities, in 1609. The purport of it was as follows:....Both challenger and challenged, with their seconds, are made guilty of læse majesty, and are to be punished with death, and confiscation of goods. All the great officers and magistrates of France, military and civil, are required to publish and execute this edict in their several jurisdictions, and are empowered to judge the differences which occasion duels. If the complainer of any affront refuse to accept the satisfaction these officers appoint, or the offender refuse to comply with it, he is to be imprisoned.

"As modern duels began and were first indulged in France, so in no place have there been so many and so severe edicts against them, to which the government there has been forced by the continual mischiefs which happened from them, and the great disposition of the people towards them, which then was so great, than Mons. Montaigne says, he believes, if three Frenchmen were put into the Lybian desert, they would not be a month there without fighting; and Mons. Hardouin de Perefix, bishop of Rhodes, observes, in his life of Henry IV, that the madness of duels seized the spirits of the nobility and gentry so much, that they lost more blood by their own hands, in times of peace, than had been shed by their enemies in battle.

"In the reign of Louis XIII, no less than three edicts were issued declaratory against duels. In the year 1679, Louis XIV issued that famous proclamation, which effected more than all his predecessors could obtain, and which contributed, in so great a degree, to the suppression of all regular and outrageous duels in France. Two points seem more especially to have contributed to give stability to this edict, viz. the solemn agreement entered into by so many of the principal nobility and gentry of the kingdom, that they would never fight a duel, under any pretence whatsoever, and the firmness of the king, in refusing all solicitations on behalf of the offenders.

"The challenger and challenged, if they accept, are, by this edict, declared liable to heavy fines, imprisonments, and confiscations, even if they proceed not to the combat; and also seconds the same. But if fighting follows, the combatants are both to be put to death without pardon; all their estates, real and personal, to be forfeited; and their bodies not to be allowed christian burial. If one fall in the combat, the process against his body and memory to be the same.

"Augustus, king of Poland, in 1712, published a severe edict against duelling. In England, the great sir Francis Bacon as strenuously exerted himself against duelling, in the court of James I, as Sully did in that of Henry IV, and prohibitory proclamations were accordingly issued by that monarch.

"In the year 1654, Cromwell's parliament passed an ordinance for preventing and punishing duels, and all provocations thereto, in which it was declared, that if any person should challenge, or cause to be challenged, or accept, or knowingly carry a challenge to fight a duel, he should be committed to prison, without bail, for six months, and give

security for his good behaviour for one whole year after. Persons challenged, not discovering it in twenty-four hours, to be deemed acceptors. Fighting a duel, where death should ensue, to be adjudged murder..... Fighting a duel upon preceding challenge, being a second, or assisting therein, though death should not ensue thereupon, to be banished for life, within one month after conviction, and, in case of return, to suffer death. Persons using provoking words or gestures, to be indicted; and, if convicted, to be fined, bound to good behaviour, and to make reparation to the party injured, according to his quality and the nature of the offence.

"The high-spirited cavaliers, at the time of the restoration, revived that disposition for duelling, which had, in some degree, become dormant. Charles II therefore issued the following proclamation:

"Whereas it is become too frequent, especially with persons of quality, under a vain pretence of honour, to take upon them to be the revengers of their private quarrels, by duel and single combat, which ought not to be, upon any pretence or provocation whatsoever: we, considering that the sin of murder is detestable before God, and this way of prosecuting satisfaction scandalous to the christian religion, and a manifest violation of our laws and authority, out of our pious care to prevent unchristian and rash effusion of blood, do, by this our royal proclamation, strictly charge and command all our loving subjects, of what quality soever, that they do not, either by themselves or by others, by message, word, writing, or other ways or means, challenge, or cause to be challenged, any person or persons to fight in combat, or single duel, nor carry, accept, or conceal any such challenge or appointment, nor actually fight any such duel, with any of our subjects or others, or as a second, or otherwise accompany or become assistant therein. And we do hereby....to the intent that all persons may take care to prevent the dangers they may incur, by acting or assisting in any such duel....declare our royal pleasure, that we will not grant our pardon to any person or persons that shall fight, or be any way aiding or concerned in any duel, where any person shall be slain, or die of his wounds received therein, but will leave all such persons to the utmost rigour and severity of the laws: and further, that we will not suffer or endure any persons to be or remain in our court, who shall presume to intercede in the behalf of any person or persons that shall offend contrary to this our proclamation. And for the better avoiding all such duels, we do hereby straightly charge and command all persons whatsoever, who shall receive or know of any challenge sent or delivered as aforesaid, that they do forthwith give notice thereof to some of our privy council, or otherwise, to some justice of peace near the place, where such offence shall be committed, upon pain of our highest displeasure, and being left to be proceeded against according to the strictest rigour and severity of our laws.

"A bill against duelling was brought into the house of commons, in the year 1713, on the recommendation of queen Anne, who, in her speech from the throne, told the parliament, the impious practice of duelling requires some speedy and effectual remedy.

"Such were some of the efforts made by the civil power, in different countries, and at different times, to suppress this barbarous and bloody practice; but their inefficiency generally arose from the elevated station of the combatants (duelling being chiefly practised by the higher and most polished orders in society), and their consequent influence in obtaining pardons, which were so frequently and easily procured, as to render the laws on that head nugatory.

"Nor was ecclesiastical authority wanting, to discountenance and abolish so shameful an outrage against

the most essential principles of civilization and religion.

"The church, at various periods, issued her canons, and fulminated her decrees, against an act so diametrically opposed to the dictates of reason, and the precepts of christianity. The council of Trent passed a very strict canon against all manner of duelling, declaring it to be a detestable custom, introduced by the devil for the destruction both of body and soul; inhibiting the duel throughout the christian world, as most unbecoming christians, excommunicating not only all those who fought themselves, but all their associates, and even the spectators of the battle; confiscating all their goods, and denying christian burial to those who were killed in a duel, as being self-murderers in fact. All advisers, supporters, witnesses, or those in any shape concerned, are likewise to be excommunicated. Princes, also, who connive at duels, are to be deprived of all temporal power, jurisdiction and dominion over the places, where they have permitted a duel to be fought."

POETRY.....ORIGINAL.

For the Literary Magazine.

HOPE.

IF, when dark clouds obscure the sky,
And in the air sharp lightnings fly,
  And thunders roll around,
While from the clouds the torrents pour,
And furious winds contending roar,
  When "earthquakes rock the ground;"

When hoarsely-roaring billows roll,
And fill with awe th' astonish'd soul,
  The tempest 's hush'd to rest,
The parting clouds to view display
The glorious regent of the day,
  What transports fill the breast!

Thus, when the soul 's oppress'd with pain,
Corroding Sorrow holds the rein,
  And triumphs in her sway,
If Hope's bright rays shine in the mind,
The sorrowing suff'rers comfort find,
  Despondence flies away;

Each sad idea disappears,
The smile is mingled with our tears,
  Hope gilds each future scene;
Bids cheering, happier prospects rise
In view, to cheer the sufferer's eyes;
  She makes his soul serene.

O Hope! in glories bright array'd,
Celestial, ever-blooming maid,
  Be thou my constant friend:
If sickness, sorrow, pain, and care,
And every woe, I'm doomed to bear,
  O, still my steps attend.

When terrors cloud life's varying day,
And in my bosom shed dismay,
  Do thou my breast inspire,
To brighter scenes to stretch my view,
And with unwearied steps pursue
  The good that I desire.

When my last hour approaches near,
Illume my soul, dispel my fear,
  Bid glorious prospects rise;
Paint to my view that blissful shore,
Where sorrow can distress no more,
  Nor fill with tears our eyes;

Where everlasting joy shall reign;
And happiness, unmix'd with pain,
  Forever fill the soul;
Where storms shall ne'er disturb the scene,
And universal love shall reign,
  While ceaseless ages roll.

VALVERDI.

February 1, 1804.

For the Literary Magazine.

A THOUGHT.

THE eager youth his future life surveys,
His ardent eye sees countless joys in store;

He counts, with pleasure, many happy days,
Nor sees the woes he may perhaps deplore:

Forgets that though the morning's op'ning ray
Breaks bright and glorious on the rapt'ur'd sight,
Yet clouds and storms oft overshade the day,
And shroud the heavens in the gloom of night:

Forgets that perils croud, and toil attends
The devious path that leads to happiness;
That foes, full oft, assume the garb of friends,
Obstruct his way, and joy in his distress:

If worth is his, that Envy rears her head,
Attacks his merit, and obscures his fame;
That base Deceit the secret toil will spread,
And ills the blushing muse forbids me name.

He sees not Disappointment's sable hand,
Prepar'd his ardent, brightest hopes to blast;
He sees not, in the back-ground, Sickness stand,
Nor that the solemn hour of death must come at last.

VALVERDI.

For the Literary Magazine.

EVENING....A SKETCH.

NOW in the west fast sinks the orb of light,
While o'er all nature fall the shades of night,
From the green fields retire the grazing train,
And from his labour hastes the weary swain;
No more their strains the aerial songsters sing,
No more with various sounds the vallies ring;
Along the ground extends the lengthened shades,
And scarce a sound the list'ning ear invades;
A pleasing calmness o'er all nature reigns,
While night descends upon the fading plains;
The winds are hushed, and scarce the gentle gale
On wings etherial fans the silent vale,
Scarce curls the polish'd surface of the streams,
Which glitter 'neath fair Luna's silver beams.

I love to watch the sun's last parting ray,
When ev'ning closes on declining day;
The pensive calm that penetrates the soul,
Hushes the passions by its mild controul,
All angry thoughts, and rude desires destroys,
And pure delight inspires, and blameless joys.

VALVERDI.

July 7th, 1804.

SELECTED.

ELEGIAC STANZAS.

INSCRIBED TO THE MEMORY OF THE LATE

DR. JOHN BLAIR LINN.

By a Young Lady of Philadelphia.

O THOU! whose ardent genius rose sublime,
Spite of corporeal ills that cross'd thy way,
Snatch'd the wing'd hours of never-ling'ring time,
And dimm'd the radiance of thy morning ray!

O thou! whose modest virtue sought the shade,
And from the plaudits of the world retired;
Whose peace e'en Slander dar'd not to invade;
Alike belov'd, respected, and admir'd.

thou! whose mild theology, combin'd
With eloquence resistless, gently stole,
And fix'd conviction in the wav'ring mind,
And rais'd with heav'nly hope the sinking soul;

Lamented LINN!—could faith and goodness save,
(Refin'd by learning, and by genius fir'd)
Their blest possessor from the early grave,
Then had'st thou liv'd till Time itself expir'd!

Sudden and awful was thy final scene;
No guilty fears thy parting soul opprest;
Thy life was spotless, and thy death serene;
Thy last faint accents were to Heav'n addrest.

Yet while thy friends deplore thy early doom,
And sympathising strangers with them mourn,
Immortal Fame shall bid thy mem'ry bloom,
And wind the laurel round thy sacred urn.

Yes! thy sweet strains shall live, Columbia's boast,
Their deathless fame shall flourish ever green;
E'en now it spreads o'er Europe's classic coast,
Tho' vast Atlantic rolls his waves between!

Yes! those sweet strains thy honor'd name shall save,
Tho' thy frail form to kindred dust is giv'n;
The hand that trac'd them moulders in the grave,
The soul that breath'd them lives in yon bright heaven!

Yet, what's the wreath by shining Science woo'd,
The fairest wreath that genius can demand,
To THAT which crowns the pious and the good—
Celestial roses from an angel's hand!

And such, O sainted spirit, such is thine!
The heav'nly meed of mortal virtue this!
Raptures, which seraphs only can define,
Eternal glory! and eternal bliss!

SELECTIONS.

A SKETCH OF THE WAR OF ST. DOMINGO, FROM THE INVASION OF LECLERC TO THE DEATH OF TOUSSAINT.

IN the ready acquiescence of the French government to the preliminaries, which formed the foundation of the treaty of Amiens, it appeared, that the most powerful inducement for such eager acquiescence was the recovery of St. Domingo. A fleet had been for a long time collected at Brest, and a considerable army assembled near it. Though Ireland was held out as the object of the expedition, yet it had been observed, before the preliminaries were signed, that it was to this army the French government sent all the West India refugees and black troops then in France. Hence it is probable, that this fleet and army were assembled, merely as a menace during war, and for the purpose of invading St. Domingo, as soon as the British government should sign such a peace as France required. Early in October, 1801, the preliminaries were signed between the French and English; and without waiting till a definitive treaty could be signed, the French government, with wonderful activity, equipped at Rochefort, Toulon, Havre, and Flushing, armaments to co-operate with the grand equipment at Brest, of which admi-

ral Villaret Joyeuse was the naval commander, and general Leclerc the commander of the land forces, as captain-general of St. Domingo. The solicitude for the recovery of that colony, the activity in fitting out the expedition, and the possible loss of the whole French navy incurred by it, are not to be wondered at, when the importance of the island is considered, the character and power of *Toussaint L'Ouverture* who then governed it, and the great difficulties which the nature of the country, and its numerous and armed population, would oppose to an invading army. The value of St. Domingo is beyond calculation. That part of it which belonged to France before the war, about one third of the island, and the least fertile, was more productive than all the British West India islands together: the value of its annual exports were above 7,000,000*l.* sterling, which employed 1640 ships, and 26,770 seamen. When to this possession should be added the Spanish part of the island, it would be a moderate calculation to state the future value of the whole, at three times the value which the French part alone possessed before the war. Even when the whole should be brought to the state in which the French part was formerly, it would not then be half peopled or half cultivated. It was clear that if France could only hold St. Domingo as a colony, she need hardly wish for more foreign possessions, as that alone would be worth all the colonies which the other European states possess, both for intrinsic value and the number of ships and seamen it would employ in time of peace, which would at once lay the foundation of a commerce and a navy, superior to that of any other nation. These considerations were naturally among the principal objects of the government: the expedition therefore for St. Domingo, long preparing, was equipped in a short time after the signing of the preliminaries allowed a chance to the French fleet of making the passage, without being obstructed by the English. Such being the views of the French, at the time of signing the preliminaries, it is proper to enquire into the state of the island at that time, and the character of those who possessed it.

St. Domingo had suffered more than the mother country, by the excesses which the wild notions of liberty had given rise to in the commencement of the French revolution. There were three classes of men in the island: the whites, mulattoes, and the blacks. Notwithstanding the levelling sentiments which then prevailed in the French army, the garrisons of St. Domingo at first sided with the two former classes, who were the proprietors, against the claims of the blacks. The whites and the mulattoes afterwards quarrelled among themselves, and the French garrisons were too feeble to interfere, with success, in settling their broils. At length, when the continuance of the war in Europe put it out of the power of France to send any reinforcements to St. Domingo, and the island appeared likely to become an English colony, the republican troops were obliged to call in the aid of the blacks to repel the English. In order to make of slaves enthusiastic soldiers, no less a promise than that of liberty was held out to them. It was for liberty that they stood with fidelity to their posts, bravely met the dangers of battle, and without assistance from the mother country, defended the colony against the power of Great Britain, the proud mistress of the seas. Among this race of negroes, formerly so despised, were immediately found characters suited to the vast parts which they were called upon to act; generals capable of conducting armies with consummate skill; statesmen of no common or bounded views; some who, at the schools at the Cape, and the other towns, had learned in their youth, from European masters, those sciences and that knowledge in which Europe so much excels; others who, with little or no educa-

tion, drew from the resources of their own minds, the power of filling the most important stations with decency. Of this number, if fortune were always constant to merit, in *Toussaint L'Ouverture*, not only the poet, but historian, would have seen "hands which the rod of empire might have swayed." The ascendancy of his genius entitled him to the chief command among his countrymen, and when the course of events had made him for years supreme in the island, he "bore his faculties so meekly," acted with so much justice to foreign merchants, and showed so strong a desire to raise the race of his fellow negro citizens, not only in political rank but in moral character, that the eyes of the world were turned upon him, as one of the founders of empires. He was considered as the *Washington* of St. Domingo, and the man fated to be the principal instrument of restoring the negro race to independence. Viewed in this light, he was undoubtedly the most interesting of all the characters which appeared on the great stage of political events at that time. For several years before, the whole weight of the government of St. Domingo had been sustained by him; he had subdued or tranquillized every party that opposed him, and had at length drawn up a constitution for that country, such as, in his judgment, promised to secure its happiness and independence. In forming this constitution, he was considered, by the first consul, as having committed an open act of rebellion against him, as sovereign of the mother country; but in justice to *Toussaint*, it must be recollected, that France had abandoned the island to the blacks, and that they, not knowing of the private negotiacions between Hawkesbury and Otto, naturally considered the war would be of much longer duration, and therefore ventured to make a constitution for themselves, without consulting the great constitution-maker of Europe: this was their great offence; and no sooner did they hear of the preliminaries being signed, than they saw on their coasts an immense fleet and army, destined to occupy the island as masters, and possibly to reduce them to the state of slavery, from which they had purchased their emancipation by their blood, and by their courageous defence of the colony. Toussaint had just suppressed an insurrection, which must have been the most afflicting to his feelings as a man, inasmuch as it was headed by his nephew, *Moyse*, in whom he had reposed entire confidence. From the protection that the humanity of Toussaint afforded to the whites, a party was formed against him, who cried out that he had abandoned and sold the blacks to the whites. When this party, with *Moyse* at their head, was subdued, Toussaint turned his attention to secure the independence and interests of the island by negociations with America and England. The negociation with the government of Jamaica appeared in the greatest state of forwardness, when it was abruptly broken off, in consequence of the news arriving at Jamaica of the conclusion of the preliminary treaty, and almost immediately after Toussaint learned that a great fleet and army was on its passage to St. Domingo. He then complained most bitterly of the want of good faith in the English, who, he said, had, without any provocation on his part, coalesced with France to ruin him; and, indeed, when it is considered how easily England could have prevented the sailing of the expedition if she had thought proper, this supposition appeared to have some foundation. It was only in January, 1802, that it was known at St. Domingo that peace had been concluded with England, and before the month had expired the French armament appeared before their ports; there was therefore very little time to make any preparations, or hardly time for the blacks to form an opinion whether the French came as friends or foes. The French force that pre-

sented itself before St. Domingo was probably the most formidable armament which had ever sailed at one time to the western hemisphere; twenty-five sail of the line entered the ports of St. Domingo, but five sail being Spanish, were to proceed immediately to the Havannah; three of the remainder were merely armed *en flute*, and the number of troops was sixteen thousand men; six sail more were daily expected, three of which were Batavian, and were to proceed to their own ports, and these vessels were to bring about five or six thousand additional troops. When the squadrons of Gantheaume and Linois arrived, very shortly after, we cannot estimate the force at less than 25,000 troops, and twenty-six sail of the line, with a proportion of frigates: this force, great as it was, was to be followed by reinforcements.

They had been detained, by contrary winds, in Brest harbour, till the 14th of December, on which day they sailed, and in forty-six days made Cape Samanah, the nearest port of St. Domingo; there they were joined by a division which sailed from Rochefort, and also by some ships from Ferrol, commanded by Gravina. A part of the squadron was sent thence with the division of Kerveyseau, to possess the city of St. Domingo, and the Spanish part of the island, while the main body proceeded to Cape Francois, before which harbour they presented themselves on the 3d of February. A small squadron was detached to take possession of Port au Prince, which was confided to Boudet, while the army under Leclerc and Rochambeau prepared to take possession of the Cape and all the important positions in the north of the island. The French were by no means certain whether Toussaint meant to resist or not; their operations, however, were so calculated, as to overcome any resistance they could find. While the grand fleet lay before the port, the first debarkation was made on the 3d of February, in the bay of Mansenille, about twenty-five miles east of the Cape. This army was commanded by Rochambeau and Brunet. On their landing, a tumultuous assemblage of blacks made a show of resistance, crying, "No whites, no whites." They were, however, soon dispersed, and Brunet entered with the fugitives into the forts of Ance and Bouque, which, after a desperate resistance, were carried by the French troops. A French fleet, in the mean time, entered the roads of Fort Dauphin; but though the blacks kept up a cannonade for some time, they were obliged to evacuate it on the near approach of the French troops, supported by the fire of the squadron. In this manner fell Fort Dauphin, the first important post of which the French got possession. Here Rochambeau found 150 pieces of cannon, a magazine of provisions, and an impregnable position.

The army of Leclerc waited for the news of this first debarkation: when, in the evening of the 4th, the Syrene frigate brought intelligence of its success, the grand army was without delay landed about thirty miles westward of the Cape, between Margot and Lime. The town was evidently no longer tenable: while blocked up, on the eastern side, by Rochambeau, Leclerc was marching on it from the west, and the fleet presented itself abreast of the harbour, and began to cannonade Fort Piccolet, and the batteries which defended the entrance into the roads. This cannonade was however briskly returned by the blacks in the forts, and Christophe, who commanded there, did not evacuate the town, without exerting every possible resistance; but when 20,000 veteran troops, supported by an immense number of ships of war, were preparing an immediate attack, it was in vain to attempt any longer to defend it: he, however, let the French commanders know, that he should certainly burn the town, if they persevered in their hostile measures. The French generals, partly aware of that event, had hastened their march, in such a man-

ner as to make it impossible for him to carry his threats into complete execution. Though he caused fire to be set to part of the town, he was obliged to evacuate it, and the French entered it, before the fire had done considerable mischief: a great part of the rich plantations in the neighbourhood were also preserved, by the precipitate retreat which the rapid advance of the French troops obliged Christophe to make.

In those first operations of the war, which gave the French possession of Cape Francois, Fort Dauphin, and some of the most important points in the colony, it does not appear that any degree of courage or skill, in the blacks, could have made effectual resistance. A town not completely fortified nor strongly garrisoned, could not pretend to resist effectually a force of 20,000 veterans, and twenty ships of the line: the blacks, however, showed a considerable degree of spirit; Leclerc confessed that the forts of Ance and Bouque made a desperate resistance to Rochambeau's division, and Fort Piccolet, and the others which defended the entrance of the harbour, were not to be silenced by the whole French fleet, until they had also been threatened on the land side. The orders which were issued by Christophe to the commander of Fort Dauphin, and all those in his district, were to sink, if they could, all the French vessels, to defend themselves to the last extremity, and, if obliged to retreat, to burn every thing behind them: this was the plan he himself professed that he would act upon; and in answer to the summons of the French, he replied, that he would receive no orders but from Toussaint, and, if he was obliged to retire, he should certainly burn the town of the Cape. The French, notwithstanding their own atrocities, affected to consider this as a most barbarous resolution: to an impartial observer it must however appear, that it was impossible for Christophe to have acted a more spirited, soldier-like, and patriotic part, which was not the effect of passion, but the cool determination which he had previously formed, and let the French know of, before they landed. The blacks fought for liberty: they suspected, with good reason, that whatever specious proclamations the French might issue, they came to reduce them again to slavery. Under these circumstances, were Christophe the most enlightened chief that ever led an army, he would probably have given the same directions to burn in the retreat every house that could give shelter to a Frenchman, and lay waste all those plantations which might tempt their avarice. His retreat was in the mountains, where the invaders could be opposed with the greatest advantage.

While the main body of the French had thus begun the campaign with success, on the northern part of the island, the divisions marched to the other points were also successful beyond what they could have expected. The Spanish part of the island was given up without a shot. Clervaux, a mulatto, who commanded the northern part, was induced by citizen Nonvicke, bishop of the French part, to betray his trust, and drive away the brother of Toussaint, who had been appointed governor of the whole of the Spanish territory. Laplume, who commanded in the southern district, acted a similar part, and the French general Kervelegan entered the city of St. Domingo without opposition. The Spanish settlers rejoiced in the change, as it appeared to them the recovery of their property and negroes. In the southern districts of the ancient French part, the invaders were also successful: the division of Boudet landed almost without opposition, and carried by storm the works and town of Port au Prince, although defended by 4000 blacks: Humbert succeeded in taking Port au Paix; and, in the course of four or five days, all the principal posts of the island were in possession of the French, who had now gained the

power of acting either offensively or defensively, accordingly as circumstances might incline them.

Toussaint himself appears to have been in the interior of the country at the time of the invasion, and therefore, notwithstanding the resistance made by Christophe at the Cape, a proposal was sent to him by the French, offering him the station of lieutenant-general of the island, if he would submit. This proposal was accompanied by the proclamation of Bonaparte, expressing a sense of the obligations France was under to him for his services, and the personal esteem the consul had conceived for him; the great reluctance he should feel in being obliged to treat him as a rebel, and the pleasure he should have in being at liberty to bestow that great national recompense on him, which his former services deserved. At the same time that this message was sent, the children of Toussaint, who had been educated in France, and whom he had not seen for a number of years, were sent to him. Notwithstanding those flattering offers, Toussaint would not confide in them: he sent word to Leclerc that he was ready to obey any orders he should receive from him, and sent him back his children as hostages. Leclerc then ordered him to come alone to the Cape, in which case he repeated his promise of making him his lieutenant-general. Toussaint hesitated, and endeavoured to gain time; on which the French proclaimed him a rebel, and put Christophe and him out of the protection of the law. The most important part of the campaign was now to begin, and the French armies prepared to advance from all points upon the posts held by Toussaint and his generals in the interior of the country: the French had a secure retreat in the strong towns should they be defeated, and they had good reason to calculate on victory, as their army was composed of veteran troops, whereas Toussaint's was principally composed of an ill armed and worse disciplined militia; he had, it is true, a black army of the line, but they scarcely amounted to ten thousand men. On the 16th of February, Toussaint was proclaimed a rebel, and on the 18th, the army began its march to attack him. On the 17th it had received a reinforcement of two thousand five hundred troops, by the arrival of Gantheaume's squadron: Linois arrived about the same time, at the harbour of St. Domingo; in entering which he lost two ships of the line, the Dessaix and the Genavre. The troops which came in the last squadron were, however, not in the immediate scene of action; but the two thousand five hundred which Gantheaume brought were sufficient to garrison the different posts in the north of the island, while the grand army advanced into the interior to attack Toussaint. That general, as we have seen, having no reason to know that peace had been concluded between France and England, or that a French expedition was prepared for St. Domingo, till about three weeks before they actually landed, his preparations of defence were therefore by no means in that state of forwardness that they would have been in, if he had had sufficient notice of the danger; but, with a courage worthy of the character he had hitherto sustained, he preferred every chance which fortune could present in war, or every risk of defeat, rather than surrender that trust which his fellow blacks had reposed in him. The compliments and promises of the first consul made no impression on him; he had therefore sent back his children, and prepared, as well as the short time would allow him, for a battle. This contest appeared very unequal: on his side there was no reason to hope for success, except in the strength of his posts, and the enthusiasm of his followers. The French were superior in numbers as well as discipline.

On the 13th of February, the following divisions commenced their march from the Cape: Desfourneaux's advanced to Limbe, a town about twenty miles distant; the di-

vision of Hardy took the post of the Mornets, while Rochambeau advanced before the left, from Fort Dauphin. The first day's march the French army advanced about twenty miles into the country, after several partial engagements with the natives, who gave them considerable annoyance by firing upon them from the woods which skirted the valleys through which their march lay: the second day the French divisions advanced about twenty miles further into the country, notwithstanding the partial attacks they sustained, and the natural difficulty of the country through which they passed. Rochambeau's division possessed themselves of St. Raphael, Hardy's of Dorden, and Desfourneaux took a post near Plaisance: on the third day he possessed himself of Plaisance without opposition, as Dumesnil, who commanded that district, refused to obey the orders of Toussaint, to destroy every thing in the retreat, and not only submitted, but joined the French army, with two hundred cavalry and three hundred infantry. This defection was a serious loss to Toussaint's feeble army. Hardy's division, after making themselves masters of a Morne (which general Leclere states as the most formidable post he had ever seen) carried the town of Marmalade with fixed bayonets, although defended by Christophe himself, at the head of twelve hundred black troops of the line, and an equal number of common labourers. The division of Rochambeau advanced to St. Michael without resistance. The main force of the French army had thus, in the course of three days, advanced about fifty miles into the interior of the country, after overcoming every obstacle which presented itself to them. They had now arrived within twenty or thirty miles of the strong posts defended by Toussaint himself. The plan of the French had been to drive the blacks from every part of the island to this central spot, and when their retreat was cut off, to make a grand attack with all the divisions of their army. If this plan had perfectly succeeded, they might, in one day, have destroyed the whole of the black troops. The other divisions of the French, however, were not so successful. Humbert, who marched from Port au Paix to drive back the black general Maurepas, was repulsed by him with considerable loss. Debelle then, at the head of three or four thousand men, advanced against Maurepas, but was himself obliged to retreat also. Leclerc does not state the loss of the French upon this occasion, but it must have been considerable. In the south, Boudet marched from Port au Prince to attack the black general Dessalines, who was posted at the *Croix de Bouquets*. Dessalines set fire to the town on the approach of the French, and making a feint to retreat to the Grand Morne, took a wide circuit round the French, and made himself master of Leogane, driving a small detachment of French out of it. This unexpected movement of Dessalines quite disconcerted the plan prescribed to Boudet; if he marched to join the grand army, he left Dessalines in his rear, who might effect a junction with Laplume, who commanded the southern district of the Spanish part, and of whose submission the account had not been then received. Boudet was therefore obliged to stay at Port au Prince, and Debelle was kept completely checked by Maurepas. On the 22d of February, being the fifth day from that when the army began its march from the Cape, the division of Hardy defeated Christophe a second time at Ennery, which he attempted to defend with one thousand black troops, and about an equal number of cultivators. On the 23d, the three divisions of Desfourneaux, Hoche, and Rochambeau united, after driving some detached bodies of the blacks before them, and on the next attacked Toussaint in his strong post of the Ravine de Couleure.

The force of Toussaint consisted, according to Leclerc, of fifteen hun-

dred grenadiers, twelve hundred picked men from the battalion, and four hundred dragoons, together with two thousand armed cultivators, in the woods, that commanded the ravine, making in the whole three thousand one hundred regulars, and two thousand irregulars. The post was described as formidably strong, notwithstanding which the division of Rochambeau attacked his intrenchments, and after a combat, man to man, in which he allows Toussaint's troops to have fought with great courage and obstinacy, they were at length defeated by the French, with the loss of eight hundred men killed. Toussaint retreated in some disorder to the Petite Riviere. This first defeat appeared in a great measure decisive of the fate of Toussaint; his adherents were dispirited, and deserted him in considerable numbers. Two days after, *Leclerc* hearing, as he delicately expressed it, that Debelle was not able to force the posts of the black general Maurepas, after leaving a sufficient body to watch and pursue Toussaint, he marched himself with a strong body of troops against Maurepas; but that general hearing of the defeat of Toussaint, and seeing himself on the point of being surrounded, capitulated to Debelle, on the condition that he and his officers were to retain their rank and situation in the army.

The affairs of Toussaint appeared now completely desperate; but the black general Dessalines, in the southern part of the island, by a variety of movements, combined with skill, and executed with boldness, contrived completely to outmanœuvre the French general Boudet, and even to require the great body of the French army to be sent against him. Toussaint was therefore enabled, by this powerful diversion, to make another grand attempt to recover the island: by forming a junction with the remains of Christophe's force, he suddenly attacked Desfourneaux's division at Plaisance, but was repulsed; he then turned off to the right, forced the posts of Dendon and Marmalade, raised again the blacks of the northern district, and actually attacked the Cape.

It was not, however, to be expected, that a fortified town would surrender to the first attack; and though the French kept the strong towns, the blacks were again masters of the country in the northern district, and a faint gleam of hope appeared still to remain: but the divisions from Havre and Flushing arrived in the mean time, bringing a reinforcement of 5,500 veterans. Toussaint being then unable to keep the field, was obliged once more to retire to his strong posts in the interior, with as many of his partizans as he could persuade to follow him.

All hope was now lost: Dessalines was at length overpowered in the south, and obliged to submit. Christophe, seeing that all was lost, was obliged also to negociate with Leclerc, for his personal safety, and at length, when almost surrounded by French columns, he reluctantly surrendered, and the army which he commanded was united to the French army. Toussaint then informed Leclerc, that "he saw he was now waging a war without any hope of success, and consequently without any object; but that, notwithstanding the force of the French army, he was still strong enough to ravage and destroy the country, and sell dearly a life that had once been useful to France." Leclerc confessed that those observations made a serious impression on his mind; he therefore received his submission, and promised pardon.

On this promise, Toussaint, in obedience to the orders of Leclerc, repaired alone to the Cape, from whence he was sent to a plantation at Gonaive, and Dessalines to St. Marc.

The war being thus finished, in passing the different events of it in review, it must be admitted, that the blacks fought with a great deal of courage, and that their principal generals displayed very consider-

able military talents. Maurepas in the north, and Dessalines in the south, completely outgeneraled Debelle and Boudet, and did not submit till the main body of the French army had marched against them. Christophe was acknowledged, by the French, to have conducted himself with great bravery in his different battles with Hardy; and Toussaint added to his former military fame, not only by his able choice of posts, but by that bold stroke by which, after his defeat, he endeavoured to recover the northern part of the island, and had very nearly succeeded in the attempt: had this blow succeeded, it would have been considered a most masterly piece of generalship; its failure appeared to be solely owing to the sudden arrival of 5,500 troops from France to the feeble garrison of the Cape.

Although this attempt was not crowned with success, it equally showed in Toussaint a great mind, firm in its purpose, not to be cast down by ill success, and knowing perfectly well how to take advantage of any circumstances which fortune might throw in his way.

From the very obstinate resistance made by Maurepas in the north, and Dessalines in the south, it seems extremely probable, that, if Clervaux and Laplume had been faithful to the trust reposed in them by Toussaint, the campaign would have terminated in favour of the blacks; if Toussaint had been enabled to defend his posts but for thirty days longer, the season would be past for the operations of the French army, who could not pretend to make a summer campaign in the interior of St. Domingo.

Fortune however declared against him; and all Europe knows, and history will record to future ages, to the eternal disgrace of Bonaparte and his government, that the promise of pardon so solemnly given was violated, and that, under pretence of a conspiracy, Toussaint was arrested, and sent over to Brest, where it was first intended to bring him to a mock trial; but afterwards it was judged more expedient to send him to a prison in the interior of France, from which he never was released, but was, in a few months after he arrived in France, reported to be dead. The manner of his death the French government have never thought it was necessary to explain, and therefore it is almost clear, *that he was murdered in his prison.*

His countrymen in St. Domingo were justly exasperated at this treachery to their former chief, and saw with pleasure the ravages which the climate and the yellow fever made in the French army. The moment that army was weakened by disease, they again burst out into insurrection under their old leaders. Christophe threw aside the rank which Leclerc had given him in the French army, to join the cause of his country.

A long war succeeded, marked by more atrocities than any which has occurred in modern times. The French, bent on the extermination of the blacks, invented new methods for their destruction. Thousands of them were thrown into the sea, or many were suffocated with the fumes of burning brimstone, and the most ingenious tortures were practised upon them. The blacks, in retaliation, put to death all the whites who fell into their hands, but it does not appear that they tortured their prisoners as their enemies had done. The fate of that island was quite doubtful in the end of the year 1802. On the issue of this war perhaps depends not only the future state of the West Indies, but *perhaps of Africa*, to which the negro race will always look up with affection as to their mother country. If a civilized nation of blacks can exist in St. Domingo, that nation must have a trade and intercourse with Africa, superior to that which any European nation can have; but it would be romantic speculation to suppose, that the light which Europe has thrown upon St. Domingo may be reflected back into

the very heart of their native soil, and compensate, at some future day, for all the injuries that the race of blacks have hitherto endured from their white brethren.

THE EGYPTIAN MAMALUKES.

WHILE the English were in Egypt, their army was joined by a troop of Mamalukes. They appeared to be about 1200 in number, every individual superbly mounted, richly dressed, and attended by a servant on foot, carrying a long stick in his hand. But the magnificence of the beys or chiefs was beyond any thing that can be conceived. They were lodged in spacious tents, divided into several apartments, the insides lined with rich stuffs, and the bottom covered with beautiful Turkey carpets.

Nothing can equal the grand and splendid appearance of this cavalry. Their horses are well made, strong, sleek, and plump, very sure-footed, and stately in their attitudes, and having altogether the most beautiful appearance. The magnificence of the trappings, with which they are covered, is amazing, and the saddles and housings glitter with gold and silver, almost dazzling the eyes of the astonished spectator. Indeed, a Mamaluke may be said to carry all his wealth about him: his horse, sword, and pistols, beautifully wrought and inlaid with silver, are worth very great sums, and constitute the chief part of his riches.

These horses, as well as all those to be found in Egypt, have only two paces; the walk, in which they step out well, and a full gallop. They are accustomed to stop dead short, when going full speed: this is effected by the means of the most severe bit in the world, which throws back the horse upon his haunches; but this practice very soon ruins their legs, and it is seldom they can hold out against it for any length of time.

The Mamalukes, taken as light troops, or as individual horsemen, are equal, and perhaps superior, to any in the world; but without tactics, and never acting in a body, they cannot be expected to succeed against European troops. Their desperate courage, and singular dexterity in managing their horses, were often experienced by the French, and never shone more conspicuous than at the celebrated battle of Embabeh, where they repeatedly charged the solid square of the French, and where so many of them fell victims to their ill-judged bravery.

These Mamalukes were so richly dressed and accoutred, that the French soldiers actually fished up the bodies of those who were drowned in the Nile, by which they obtained very considerable booty.

From the time of the conquest of Egypt by Amrou, one of the generals of Omar, the first calif, till the eighth century, this country was governed by the lieutenants of the califs, and by sultans of the race of the Fatamites and Aioubites.

The head of the latter family was that Saladin, who acquired so much fame against the crusaders. It was one of his weak successors, who was first obliged to commit his castles to a guard of foreigners, which originally consisted of young slaves..... These had been purchased by the merchants from the Moguls, who were at that time overrunning the greater part of Asia, under Genghis Khan.

This guard, called Mamalukes (i. e. in Arabic, slaves), was, at one time divided into two corps. One thousand had the care of the river, and lived on an island near Cairo; the other corps, which was more numerous, had the charge of the garrisons.

It was the last sultan of the Aioubite race, in the eighth century, who so gallantly opposed Saint Lewis, and took him prisoner, but lost his throne and his life on the field of battle. The Mamalukes, by this time very numerous, were go-

verned by twenty-four beys, who had engrossed all the principal offices of the state; and being discontented with Touran-Shah, whom they suspected of some designs unfavourable to them, assassinated him at the beginning of his reign, in the year 1250, and put Azzedin Bey, one of their own body, into his place.

From this time there was nothing but a continued scene of treachery and murder; whoever aspired to be sultan formed a party, and, after having murdered his rival, waited for a favourable opportunity to seize the reins of government.

Whoever assassinated the sultan was generally proclaimed in his place; and sometimes two or three reigned at the same time in Syria, Upper Egypt, and Cairo, who were continually at war, till the most daring and enterprising had destroyed the others.

These dissensions continued till sultan Selim the second, surnamed the great, taking advantage of the divisions among the beys, conquered Egypt. Finding it more easy to vanquish them than to make them submit to a despotic government, he did not attempt to give them new laws, but was content with delegating the power of sultan to a bey, who, by basely betraying his former master, had been of service to Selim; and quitted the country six months after his first entry into Cairo, leaving the Mamalukes still masters of it.

Soliman, the legislator, the successor of Selim, who raised the Turkish empire to its highest splendour and greatest power, gave a constitution, not only to Egypt, but to all the different provinces composing that heterogeneous mass of empire. He found it, in the first place, necessary to establish a counterpoise for the power and influence of the Mamalukes; to effect which, he established the corps odjacklis, or militia, composed of natives of Egypt, and into which a Mamaluke was on no account to be admitted. To these corps he gave great powers; to the Mamalukes he left nothing but honorary titles, a little military authority, and a few villages for their different officers.

He established a pacha, as his representative, who was at the head of the government, and who had the nomination of the different officers of state. The beys had indeed the choice of a successor, to fill up any vacancies among themselves, but they were obliged to present the person so chosen to the pacha in full divan, to be invested with the dignity by him.

The pacha of Egypt was often the road to the great office of vizirate, and was sometimes an honourable retreat for a disgraced vizier. He could be formally deposed by the corps of militia in the divan, and made to settle his accounts before he left the country. The reasons for his being so were transmitted to Constantinople, where he was always replaced; and indeed it rarely happened that a pacha died in his situation, as they were so frequently changed.

The divan, which assembled twice a week to deliberate on all the affairs of state, was composed of the twenty-four beys, the principal officers of the militia, and the great lawyers. The pacha was the president of this assembly.

The tribute paid to the Porte was 50,000*l.* beside a quantity of rice, corn, &c.

In this manner the government went on, without any event of importance, being nothing more than constant intrigues, sometimes between the Mamalukes, and the pacha, to repress the aspiring ambition of some chiefs of the militia.

This wise constitution lasted till the middle of the present century, when a variety of causes conspired to overturn it. The beys were then beginning to take the lead in all affairs, and the pachas were merely cyphers, scarcely possessing the shadow of their ancient authority.

About the year 1748, a pacha of a more determined cast was appointed, who, finding it impossible to assert his superiority, without striking

some great blow, took a resolution to destroy the beys at once by assassination.

Accordingly, as they were coming to take their places at the divan, seventeen of them were murdered, the rest escaped.

Such a daring and open act of barbarity had not the desired effect; for the indignation of all classes against the pacha ran so high, that he was obliged to quit his situation, and save his life by escaping to Constantinople.

At that period, Ibrahim Caya, a determined and ambitious man of the Mamaluke race, had gotten by intrigue into the corps of militia, in which he held a very high situation. He aspired to be elected Sheick el Belled, or chief of the Mamalukes, and to restore them to their original ascendancy; and played his cards so well, that in a few years he had insinuated all the Mamalukes of his party into the militia, which gave him such an ascendancy, that he easily kept the remainder quiet. Had he lived, he would in all probability have succeeded in making himself sultan of Egypt, independent of the Porte; but he was poisoned by an emissary of the court of Constantinople, who hoped, by destroying this aspiring chief, to regain their authority, which was so completely shaken.

Ali Bey the great, a man of more talents, with equal ambition and intrepidity, succeeded Ibrahim. He was the first Mamaluke who openly declared the bold design of freeing Egypt for ever from the nominal authority of the court of Constantinople. Throwing off the mask entirely, he assumed perfect independence: but what he gained by force, he lost by treachery.

Ismael Bey and Mahomed Bey conspired against him, and drove him into Syria, where he took refuge with the celebrated Dahir, who had rendered himself master of Syria, and laughed at all the feeble efforts of the Porte to reduce him.

Ali Bey, having received some small assistance from the Russians and from Dahir, crossed the desert to meet his opponents. A battle was fought near Salahieh, in which Ali was wounded by one of his own party, supposed to have been Mourad Bey, and was in consequence taken prisoner. He was treated with great respect, and carried to Cairo, where he died a few days afterward.

Ali Bey was born in Anatolia, a province of the Turkish empire. He was brought young into Egypt, where he was purchased in the same manner as the other Mamalukes, and raised himself, by his enterprising and ambitious spirit, to that situation, which made the Porte tremble for the remains of its power in Egypt. Mourad Bey, as chief of the faction of Ali, soon set up for himself, and drove his opponents from Cairo for some time; but they regained possession of the capital, and kept it, till they both died natural deaths. Mahomed Bey died first, at Acre, after having taken the town. At the death of Ismael, Mourad Bey again assumed the government, though Ibrahim Bey nominally shared it with him.

There was never a Sheick el Belled whose reign was of longer duration. From the year 1776 to 1801, a few interruptions excepted, he retained possession of the supreme power. For this continuance in the exercise of his sovereignty, in a country where authority seldom remains long in the same hands, he was indebted to his unbounded liberality and great courage.

At the arrival of the French army in Egypt, Ibrahim Bey, in a dastardly manner, made his escape to Syria, where he remained with a few Mamalukes, who had associated themselves to his fate, till the vizier lately returned. But Mourad Bey gallantly fought them as long as he could, and was on his way to join the English, when the plague cut him off. The Mamalukes certainly made a very noble defence under this chief, by which their numbers were much reduced. They

are, however, by no means annihilated, and will always derive strength from the aversion which the natives have for the Turks.

The Turkish pacha at Cairo is now fortifying himself in that city, in order to resist any attempts of the victorious beys, who are masters of all Upper Egypt, and extend their power even as far as the pyramids. The pacha's troops have been defeated by them in several engagements.

The Turkish forces at present in Egypt consist in 3000 men at Damietta, 2000 at Rosetta, and 20,000 at Cairo.

During all the revolutions among the Mamalukes that have taken place during the last sixty years, the pacha was nothing more than an empty representative of the authority which the court of Constantinople anciently exercised in Egypt, the whole power being in the hands of the Sheick el Belled..... The functions of the pacha were confined to receiving and transmitting the miri or tribute to the grand seignior, whenever the beys thought proper to pay it. It was useless for him to dispute the will of the all-powerful beys, and accordingly he never made any hesitation at obeying their orders..... Without troops, and without any means of enforcing his authority, how could he do otherwise?

Mourad Bey possesses great qualities and great vices. To a bravery that knew no bounds, he joined an extraordinary bodily strength: impetuous and extremely violent, his passions often led him to acts of cruelty; he was liberal to prodigality, and greedily rapacious; intrepid, active, and dextrous, bold in enterprise and cool in action: had Mourad enjoyed the advantages of a liberal education, he might have been a good as well as a great man.

The nominal place of chief of the Mamalukes, was at this time possessed by Ibrahim Bey, who had been with the grand vizier's army for some time; but from his want of spirit and enterprise, he had very little influence over them. He took great pains to give no jealousy to the vizier, wishing to keep in his favour, though he did not possess his confidence. His object was to be nominated Sheick el Belled, after the subjection of Egypt. Osman Bey Tambourgi* was the person looked upon as their chief, having been nominated by Mourad Bey on his death-bed. He was of a violent temper; but of no extraordinary talents. Mahomed Bey Elfi, so surnamed from the number of sequins for which he was purchased, Elfi signifying a thousand, had however the most extensive influence. He is gifted with great abilities, joined to the utmost prudence; is of an open and liberal disposition, and of the greatest personal courage.

One particular trait will stamp his character; at the death of Mourad, all the beys looked up to him, and wished to appoint him chief, in opposition to the desire expressed by Mourad; but he declined ac-

* Osman Bey Tambourgi, in open defiance of the pledged Ottoman faith, and through the perfidious policy of that court, was assassinated in the month of October, 1801, when going in the capoutan pacha's barge to dine on board sir Richard Bickerton's ship, in the harbour of Alexandria. Osman Bey Ascar, Mahomed Bey Mafice, and the black Caya Bey, the confidant of Mourad Bey, also shared the same fate. Osman Bey Berdici was very severely wounded, but fortunately recovered. The survivors were taken on board the capoutan bey's ship, the Sultan Selim.

Immediately upon the above transaction being made known to lord Hutchinson, he ordered brigadier-general Stuart, at the head of his regiment, and with guns and lighted matches, to proceed to the Turkish camp, on the eastward of Alexandria, and to insist upon the bodies of the beys being given up to the British. This, after some hesitation, was acceded to by the capoutan pacha, and the remaining beys were liberated the next day, and sent to Alexandria, where the bodies of those who had been slain were buried by the British army, with all possible military honours.

cepting it, thinking they were weak enough, without quarrelling among themselves.

Osman Bey Berdici was said to be an ambitious and able man, but not so prudent as Mahomed. He had, however, a great deal of influence and a strong party.

But the chief counsellor of the Mamalukes, who transacted all their business, was a black, who had been Mourad Bey's confidant. It is supposed, that it was he who persuaded Mourad to nominate Osman Bey Tambourgi as his successor, in order that he might still keep the management of their affairs as Caya Bey. He was a remarkably shrewd, insinuating character, and was employed in all the negociations both with the French and English.

To be a Mamaluke, it was indispensibly necessary to have been a slave: and even the child of a Mamaluke could not hold any employment among them. The beys, kiachefs, and other officers among the Mamalukes, purchased these slaves from merchants, who brought them to Egypt. They were of all nations and countries, some Germans and Russians, but chiefly Georgians, Circassians, and from the other parts of Mount Caucasus. After having served their masters with fidelity, they were made free, and then had the right of buying slaves. The power and influence of the beys were proportionate to the number of Mamalukes that composed their household.

Mamalukes, while slaves, cannot wear a beard, which is always the indisputable proof of their freedom. Beside the twenty-four beys, they were governed by a certain number of kiachefs, an employ subordinate to that of a bey. Their revenues consisted in those villages which were their individual property, and in the extortions and fines which they exacted from the unfortunate inhabitants.

The Mamalukes are a brave and generous race, but are cruel and revengeful. They are also addicted to the most detestable and unnatural of crimes, which is extremely prevalent in most parts of the Turkish empire.

ACCOUNT OF THE PRINCIPAL CHARACTERS OF THE OTTOMAN EMPIRE, IN 1801.

THE present vizier is about sixty-six years of age. He has had the misfortune to lose an eye, but has been able to retain his situation, the second in the empire, ever since the year 1799, notwithstanding the unfortunate battle of Heliopolis, and the intrigues of his enemies. For this he is indebted, not so much to his own abilities, as to the powerful protection of the caya (i. e. superintendant of the household) of the sultan, the sultan's mother, who possesses the utmost influence at Constantinople. Still he has every thing to fear from the ascendancy of the capoutan pacha, who is rather his rival than his personal enemy. But Turkish rivalry cannot be dignified with the name of emulation, and there can be little doubt but the pacha would rejoice in the disgrace of this minister.

Though the vizier is totally unacquainted with European politics, and indeed with every kind of European knowledge, he is pretty well versed in oriental literature, particularly Persian. He is by no means a man of bright talents; yet he has had sufficient good sense to accomplish the very difficult task of keeping his army in some degree of subordination.

One of the most prominent traits of his character is an inclination to attribute every circumstance to the course of fate, which, whether it conduct to good or evil, he thinks irresistible, and any effort to stem its torrent he considers as impotent, if not impious. Under this impression, when surrounded at Jaffa by Albanian revolters, who, in his own tent, presenting their muskets, threatened him with death, if not

immediately paid, his answer was, Pecke (i. e. very well.) One of his greatest faults is allowing too much influence to his favourites, who are all rapacious in the greatest degree, and who carry on their depredations in his name, relying on his partiality for their justification. One of his favourites, formerly his cook, is the present pacha of Jerusalem; and is one of those supposed to have been concerned in the murder of general Kleber.

The following anecdote will place his temper in its most amiable point of view:

His highness was always, and is to this day, very fond of throwing a kind of inoffensive lance, called gyritt, at which he is very expert. This feat consists in riding up full speed against your adversary, and darting at him a slender staff of a hard heavy wood, about six or seven feet long, with all your force, which he does his utmost to avoid, by bending himself close over his horse's neck. The riders, as well as their horses, are wonderfully trained to this exercise.

At one of these displays of adroitness, an attendant of the vizier, with whom he was playing, threw his gyritt at him, which unfortunately struck him full in the eye, and caused its total loss. The vizier, convinced that the stroke was unintentional, sent for the man, who, fearing the loss of his head, had absconded. With fear and trembling, he obeyed the summons, when he was ordered a thousand gold sequins, accompanied with an injunction from the vizier never again to appear in his sight, lest, being reminded of the cause of his misfortune, he might not, at all times, be able to command his temper.

Notwithstanding the loss of his eye, his highness is a very good looking man of his age. His figure is prepossessing, and a venerable white beard, of which he takes the utmost care, gives him the appearance of a warrior of old. The capoutan pacha has displayed his military qualifications, which have obtained him high renown in this country, but which dwindle away, when put in competition with the talents of a European commander.

An ambition spurning the idea of a rival, prodigal generosity, activity indefatigable, great penetration, a marked predeliction for every thing European, and a desire to better the condition of every one immediately about him, are the best and most prominent features in his character; but to his education in the seraglio he owes the opposite and dark side of his character, profound dissimulation, and a deep spirit of intrigue.

He has great interest at Constantinople, derived from his own abilities, and from his relationship to the sultan, one of whose sisters is his wife. He is violent in his hatred to the person who has sufficient penetration to develope his character or his views; but as his animosity increases, he puts on a semblance of friendship more attractive, and the mask of kindness never falls off, till his enemy is enticed into the snare.

Still he is the only man now among the Turks who possesses enlarged ideas in politics. He has been able to place the Turkish navy on a footing far more respectable than when he was put at its head; and there is not one Turkish commander, except himself, who has disciplined his troops with any degree of regularity. He has now under his orders two very good regiments, those of Abdallah and Soliman Aga, commanded, indeed, by Germans, but owing much of their regularity to his own superintendence.

The capoutan pacha has the utmost contempt for the vizier, which he does not endeavour to conceal. He took great pains to keep his army separate, and always wished that the prowess of his troops should be compared with that of the vizier's forces. His pride told him, that he could not lose by the comparison.

The vivacity of his mind inclines him rather to the French than to the English; and should he succeed in his views of being appointed vi-

zier, to which situation his talents and ambition lead him, his first act would probably be to consolidate an amicable treaty with France, and endeavour to establish a regular and well disciplined army in the Turkish empire, by introducing European officers. He will probably succeed in many of his plans, unless continual fatigue, excess in opium, or intrigues, cut him off in the midst of his career.

There is one person in whom he reposes the utmost confidence, and whom on all occasions he consults. This is Isaak Bey, a man of deep and low cunning, who has been at Paris, and is a complete Frenchman. He will most likely succeed his patron, the capoutan pacha, in his situation.

Isaak Bey possesses extremely insinuating manners, and is a very abject flatterer. His stay in France having enlarged his ideas, he attempted, by his writings, to reform many parts of the Mahometan religion; at which, as may well be supposed, the mufti took great offence, and got him proscribed. Isaak Bey saved himself by flight, and took refuge with his present master, who has granted him his full protection and friendship.

The reis effendi, or principal secretary of the empire, is well known in England, when he was secretary to the Turkish embassy. His knowledge of European manners and politeness procured him the greatest advantages in the intercourse with the English army. He is a great favourite of the grand vizier, over whom he has a powerful ascendancy. He possesses very good talents, is cunning, extremely avaricious, and supposed to favour the French, for whom he has a great predilection.

The reason of the chief officers of the Ottoman empire, civil as well as military, accompanying the army, is, that the Porte, or court, is always supposed to be with it, and all orders of the sultan are deemed to be issued by him from his stirrup. Such was the case in former wars, when the conquering sultans commanded their armies in person.

OF THE EXTERIOR APPEARANCE AND BODILY CONSTITUTION OF THE LAPLANDERS.

THE children of the Laplanders are remarkably fat and chubby, which appears not only in their faces, but other parts of their bodies. This disposition to increase in flesh, however, is less perceptible as they grow up. The Laplander is of a swarthy and dark complexion, his hair is black and short, his mouth wide, and his cheeks hollow, with a chin somewhat long and pointed: his eyes are weak and watery, which in some degree proceeds from the constant smoke he endures whilst at home, in his tent or hut; and may likewise be attributed to the snows which, during winter, are constantly driving in his face, whilst he is abroad and engaged in hunting upon the mountains, which afford him no object to fix upon but what is glaring with whiteness. That this weakness of the eyes proceeds from these causes, and especially the latter, is highly probable, from the circumstance that a man often loses his sight for several days after his return from hunting.

The Laplanders have been represented by some authors as being overgrown with shaggy hair, like wild beasts. Others have given them but one eye: but these are fables which those authors seem to have borrowed from Herodotus and Pliny, and in no way applicable either to the Laplanders, or any race of people upon the face of the earth. Others again have asserted, with a greater appearance of truth and justice, that they had from nature an offensive smell. It must indeed be acknowledged, that there is a certain unsavoury rankness which attends the Laplander, more than is commonly found with the inhabi-

tants of other countries: but this is not so much to be imputed to his natural temperament as to his mode of life, dwelling as he does in a hut or tent, in the midst of a constant smoke, and clothed in a dress which has imbibed quantities of dirt, grease, and train-oil.

The Laplanders are for the most part short in stature, but they possess a tolerable share of bodily strength. They are certainly a very hardy race of people, and are able to undergo great labour, and actually support themselves under the extraordinary severity of their climate with a wonderful degree of patience and fortitude. In proof of this our missionary mentions the instance of a woman who crossed mountains of ice and snow in the month of December, five days after her delivery of a child, in order to attend the prayers of what is commonly called churching. The mountain Laplanders, and those of the sea-coast, or the maritime Laplanders, are equally objects of admiration in this respect, that they are able to breathe amidst the suffocating smoke of their tents and huts, when the only aperture by which the smoke can pass is closed in order to keep out the weather; and as it has been observed that the Laplanders are by nature and from habit able to endure great hardships, and sustain excessive labour with patience, so it has been long since remarked, that the most simple medicaments, which are elsewhere but little esteemed, have sufficient efficacy to restore them to health, unless their disorders are of a very violent nature. This truth is established by long experience, and seems as if Providence, in compensation for their inability to procure extraordinary assistance, permitted the same effects to be produced by the most common means. They set a high value on spices, and no present is more acceptable to a Laplander, than that which either consists of tobacco, pepper, ginger, and the like, let the quantity be ever so small.

They possess a degree of agility which is really wonderful, and their bodies are supple and pliant beyond conception. It is surprising what a number of them are able to stow themselves within a space which we should not imagine would hold one half, or even one third of that quantity. They will sit in the closest contact with each other, their bodies supported by their heels, or their entire weight bearing upon the toes. The American Indians, or savages as they are termed, use the same posture, and the ingenious historical painter, who has represented the treaty of the great Penn with the Indians at the settlement of that flourishing colony which now bears his name, has not omitted to embellish his picture with the figure of an Indian in this extraordinary attitude.

The Laplanders descend the steep sides of a mountain, when covered with snow and ice, with incredible velocity. They make use of a particular kind of snow shoe, differing greatly from that which bears the same name in the northern parts of America: it is a piece of wood of some length, curved before, and turning upwards behind, to the middle of which the foot is fastened; and whereas the snow shoe is calculated for security to prevent a man from sinking into the snow; this wooden shoe or skate, called in the Danish tongue *skie*, answers the purpose both of security and expedition. Accordingly the Laplander slides along with such great swiftness, that the air whistles in his ears, and his hair becomes erect with the motion; and yet so dexterous is he in the management of his body, that be his impulse ever so violent, he can take up his cap, if he chances to let it fall, or any thing else that happens to lie in his way, without stopping his course. The children, as soon as they are able to walk, climb up the sides of the mountains, and exercise themselves in the use of these skates.

When they travel with their reindeer, the celerity of their pace can

only be conceived when seen: they drive with equal expedition up the top of mountains and down them, insomuch, that the vibration of the reins upon the backs of the rein-deer is scarcely perceptible to the eye. The Laplanders on the coast are exceedingly skilful in the management of their boats. Our good missionary supposes this extraordinary agility of the Laplanders to proceed in a great measure from the train-oil, which from their birth constitutes a principal part of their food. But the fact is, that from their infancy they are practised in feats of activity and bodily exertion: they learn to ascend the mountains, to carry heavy loads of timber, to hunt the wild, and to follow the tame rein-deer for considerable distances. In this manner they also become inured to suffering every degree of heat and cold with patience. It is chiefly by the exercise of hunting that they are rendered swift of foot, and their agility is favoured by the smallness of their stature. They are content with little, and have minds incapable of being affected by those passions which prey upon and destroy the bodies of a great part of mankind. They sleep equally on both sides, and do not accustom themselves to retire to rest betwixt two feather-beds, as their more civilized neighbours do. Their avocations do not disturb the natural flow of their animal spirit, nor do they weaken the body by the labours of the mind: it must of necessity follow, that they are strong, healthy, and active.

Some of the Laplanders are very expert in carving in wood or horn, though they use no other tool than a common knife; with this they make many little utensils, such as cups, spoons, &c. Their sledges are of their own construction, and so artificially put together, that not a drop of wet can penetrate them. The women are very skilful in ornamenting belts with tinsel wire; and some of them, like the men, excel in carving upon wood or horn. These people are very dexterous in the pursuits of the chase. Their only weapons were formerly bows and arrows; but they now make use of fire-arms, and are become good marksmen.

The missionary records, as a principal virtue of the natives of Lapland, their great attention to the duties of religion, and their serious devotion when assembled at divine service. He speaks of the patience with which they sit bare-headed in the severest frosts, for three hours together, to hear the word of God delivered to them under tents, which are by no means sufficiently secured against the current of an extreme cold air. It appears, that at the commencement, and during the earlier part, of the last century, the Laplanders were immersed in the darkness of paganism, and without the least tincture of letters. It was Frederick the fourth, king of Denmark, who ascended the throne in 1619, that first begun to introduce the light of the gospel amongst them. For this purpose he established a religious mission, which has been continued by his son, Christian the sixth, Frederick the fifth, his grandson, and Christian the seventh, the present sovereign, his great grandson. They are now, as Mr. Lean* tells us, well instructed in the christian religion, and have the New Testament in their own tongue. The missionary mentions with rapture the names of some Laplanders who could repeat by rote the whole Catechism, and large portions of the Gospel, with a part of the Psalms, both in the Lapland and Danish tongues; particularly a venerable old man of seventy years of age, who was able to recite a great part of the Catechism, though he never knew a letter in his life, nor had ever committed any thing to memory before. This instance of the power of memory does not appear at all incredible. The Arabs, and other pastoral tribes, who are in the habit of amusing their leisure by telling and listening

* The missionary.

to tales, will remember them though very long, and rehearse them with great fidelity, after one hearing. It is conjectured, by Julius Cæsar, that one of the chief reasons why the ancient Druids did not commit their instructions to writing was, that their pupils might impress them better on their memories. It was the opinion of Socrates, as appears from the Phædo of Plato, that knowledge was more easily gained, and longer retained, when delivered by word of mouth, than when communicated in writing. It would seem that the ear is less distracted than the eye; that the intenseness of the mind is greater in hearing than seeing. The missionary adds his fervent wish, that his fellow-labourers in this vineyard of divine truth, would qualify themselves for the work, by acquiring a thorough knowledge of the Lapland tongue, so as to preach and pray in it to the Laplanders, as not many of the men have a knowledge of the Danish language, further than the use of a few words and phrases, which occur in the course of traffic; and of the women not one is the least acquainted with it.

The Laplanders hold the missionaries sent amongst them in the greatest esteem, and show them much respect. They salute them with great reverence when they meet them, and give them precedence upon all occasions. They make them frequent presents of what are reckoned in Lapland peculiar dainties, such as frozen rein-deer's milk, with the tongue and marrow of that animal. They are very attentive to keeping holy the sabbath day; they abstain from cursing and swearing, which are common vices among the inhabitants of Norway, and they lead a religious and moral life. Whoredom and adultery are sins rarely committed, and the crime of theft is little or not at all known amongst them: so that locks or bolts, for the security of property in Lapland, are entirely unnecessary. Norway swarms with beggars, but begging is unknown amongst the Laplanders. If any one, from age or infirmity, should chance to be in want, he finds his necessities amply and instantly supplied, and charity appears unsolicited, with open hands. The missionary, however, admits, that the Laplanders are not entirely exempt from those vices which ever prevail more or less amongst mankind in a state of society. They cannot resist the temptation of ebriety, and yield to the allurements of avarice. They will get drunk, like the men of other countries, when strong liquor comes in their way; and cannot avoid cheating, like other dealers, when they can do it without danger of detection. The skins of the rein-deer, are more or less valuable, according to the season in which they are killed. If the animal be slain in the spring, his hide is found perforated by an insect which buries itself in it, and lays there its eggs; but it is otherwise with the rein-deer killed in the winter. To defraud the purchaser, by trying to obtain the same price for a defective skin as for a perfect one, the Laplander artfully closes up the holes in the skin; and, in order to impose upon the credulous trader, will not scruple to warrant it free from defect, and asserts that the beast was killed in autumn; though he well knows the case to be quite the reverse: that the skin is full of holes, and the deer was killed in spring, or in the worst season.

ACCOUNT OF THE MANNER OF CONTRACTING OF MARRIAGES AMONG THE FINS.

NOTHING could be more curious than to describe the odd and fantastic customs of the northern nations, and the gross indelicacies practised among them on certain occasions: but I shall confine my remarks to their marriages. The peasants of the province of Savolaxa, in Finland, have a very singular mode of making love. When

a young man feels an attachment for a young woman, he commissions some aged dame to acquaint the object of his love with his passion, and at the same time he sends her some presents. The old woman chuses, as the proper moment for executing her commission, that, when the girl is preparing to go to rest. While she is putting off her clothes, the woman takes an opportunity of getting into her presence, and bestowing many praises upon the lover. When the girl has heard all she has to say, the dame slips some present, perhaps a handkerchief, or riband, or some piece of money, into her bosom. If the girl does not wish to have any correspondence with her admirer, she gives back the present to the mediatrix, who immediately conveys the unpleasing intelligence to her employer. It is to be observed, however, that this first refusal of the presents is not deemed a decisive proof of dislike. The lover does not yet despair of softening the heart of his mistress: by a repetition of his attempts he may still hope to accomplish his object. The positive mark of an invincible disapprobation and rejection, and after which there is no longer any further use in negociation, or room for hope, is, when the young woman, instead of giving the box, containing the present, back to the ambassadress with her hands, she unlooses the cincture that keeps her dress close to her waist, and lets it fall between her breast and her shift down to the ground. But if, on the contrary, she retains the present, then the young people consider themselves as engaged to each other, and nothing but the marriage ceremony is wanting in order to constitute them husband and wife.

On the wedding day, some peasant among their neighbours, with the title of speaker, or orator, does the honours of the feast. This orator is generally a person who is not only endowed with a natural talent for speaking, but is also an *improvisatore;* for he is expected to make extempore verses suitable to the occasion, or any incidental circumstances: but the most curious and interesting ceremony of all, is that which takes place on the day after the marriage. All the guests being assembled, as on the day of the ceremony, the new married man is obliged to declare, whether or no he found his bride a virgin. If he answers in the affirmative, the orator, either in prose or verse, celebrates the happiness of the young couple on the preceding night, and drinks to their health out of a clean, well-scoured, and bright cup. If in the negative, there is on the table a dirty and mean vessel, out of which he is obliged to drink. In the bottom of this utensil is a hole, out of which the liquor runs, and is spilt on the ground at one end, whilst it is emptied by the orator at the other. He after this makes some remarks, and gives some counsel, of no very pleasing nature, to the bride. When the orator has finished his harangue, in either of these cases, he takes up a pair of the bridegroom's breeches, which are at hand for the purpose, and thumps the bride with them lustily (but not on her head or the upper part of her body), saying, at the same time, "Be fruitful, woman, and don't fail of producing heirs to your husband!"

It is a general observation, and which admits of no exception, that in proportion as tribes or societies of men are rude and simple in their manners, they are indelicate on the subject of that passion which unites the sexes. That *pudor circa res venereas*, which Grotius held to be a universal sentiment, and characteristic of the human species, in Otaheite has no existence. There was a custom, which prevailed, not a century ago, in some parts of Scotland, and which, according to tradition, was once general, almost as gross as that of the Finlanders. On the day after the wedding, when the marriage feast was continued, as in Finland, it was customary for the bridegroom, creeping on all fours, to receive on his back a large pannier full of stones, which he was

obliged to carry until the bride, in token that she was no longer a maiden, came and relieved him of the heavy load, by throwing the pannier on the ground.

In one parish in Finland (one of these parishes, it is to be observed, is equal in extent to a whole province of most other countries), it is the custom for young women to wear, suspended at their girdles, the case or sheath of a knife, as a sign that they are unmarried, and would have no objection to a husband. When a young man becomes enamoured with any of those damsels, his manner of courting her is, to purchase, or cause to be made, a knife in the exact form of the sheath, and to take an opportunity of slipping it into the sheath slily, without the girl's perceiving it. If the girl, on finding the knife in the sheath, keep it, it is a favourable symptom; if not, it is a refusal.

In the parish of Kenir, before the day appointed or proposed for the marriage ceremony, the young people sleep together for a whole week, but without quite undressing; and this is called *the week of the breeches*. It will, no doubt, be immediately recollected, that this is an exact counterpart to the *bundling* of the Anglo-Americans. If, in consequence of the familiarities that pass during the "week of the breeches," their love be strengthened, they marry; but if, on the other hand, their mutual affections be lessened, the marriage does not take place.

MANNERS AND CHARACTERS OF THE DIFFERENT INHABITANTS OF EGYPT.

EGYPT is inhabited by several races of people, all differing greatly in their manners, customs, and religion. Of these the first are the Mamalukes, who, though they constitute but a very inconsiderable part of the population, are the rulers and proprietors of the country, and on them all the rest are more or less dependent.

Next are the Bedouin Arabs, constant wanderers in the desert, never inhabiting the same place for any length of time, and living by continual pillage and warfare.

They form no general community among themselves, each tribe having its own cheik or chief, to whom the greatest deference and the strictest obedience are paid. From these numerous petty societies, and their divided interests, arise never-ending quarrels and dissensions. Hospitality is among them a duty, of which they are most sacred observers; and an Arab in danger from any other persons, will not hesitate to throw himself in the power of his professed enemy, secure of meeting with safety and protection..... They are, however, false, dissembling, revengeful, and cunning, and, though actually brave, will not scruple, in a dastardly manner, to assassinate their enemy.

The Bedouins are all furnished with horses, capable of undergoing the greatest fatigue in their excursions over the deserts, during which their food is very scanty, and water, always scarce, is sometimes not to be found. Their dress is very light, consisting of nothing more than a loose frock and a turban; their weapons are a long gun and a dagger.

The third class are the Fellahs, who are the farmers and husbandmen of the country. They inhabit the villages, and cultivate the lands, all of which are the property of the Mamalukes, by whom these people are kept in the most abject slavery. When a Fellah has succeeded in amassing a small sum, by dint of economy and hard labour, he dares not make use of it, and is afraid to let it appear by any improvement in his lands or way of living, as it would most undoubtedly expose him to the extortions and pillage of his proprietor, or endanger his life by the rapacity of his neighbours..... Hence it follows, that, when this is

the case, the money is buried under ground, and the wretched Fellah, like the miser of more civilized countries, has no other satisfaction but that of knowing where his riches are concealed.

At his decease, the secret commonly dies with him, and the money is lost. Thus considerable sums disappear, and never again return into circulation.

The current coins in Egypt are those of Turkey, and Spanish dollars, at the rate of one hundred and fifty parats to the dollar. The ignorance of the people, in the Turkish dominions in general, is so great, that it is with the utmost difficulty they can be prevailed on to receive in payment any European coin, either of gold or silver, except the Spanish dollar, and its subdivisions; and these only when stamped with the two pillars.

The tyrannical proprietors of the lands and villages exact the greater part of the produce, and by repeated impositions, contributions, &c. often oblige the Fellahs to abandon their houses, and take refuge among the inhabitants of the desert.

Numerous villages, totally deserted, are seen all over Egypt; sad examples of these vexations. The rest of the villages are striking pictures of the misery of their inhabitants. The houses are the most wretched mud hovels possible to be conceived, without windows, and with scarcely a door. Most of them are built upon eminences, to secure them from the overflowing of the Nile; and many are enclosed by a mud wall, flanked with small towers, to defend them from the predatory excursions of the Bedouin Arabs. These form citadels, into which they retire with their cattle and all their goods; and in them they are as secure from the enemy they dread, as in the most impregnable fortress.

Few of the villages are without a public school, where the children are instructed in reading the Koran. This is the only book they have, and as the art of printing is scarcely known in the Turkish dominions, their copies are always manuscripts.

The last are the Cophts, or christian inhabitants of Egypt, who are of the Greek communion. The Cophtic patriarch is the head of the church of Abyssinia, whither he sends a bishop, as his deputy, to govern the clergy of that country.

Great numbers of the Cophts inhabit the towns, where, on account of their possessing superior knowledge to any other class, though the sphere of their acquirements is very confined, they are employed as agents, by the chiefs and principal people of the country.

In Upper Egypt, where they are very numerous, they inhabit the villages, and cultivate lands, in the same manner as the Fellahs in Lower Egypt.

Besides these four classes, which constitute the chief population of the country, there are several others, as Turks, Greeks, Jews, &c. that are settled in the towns, and follow different employments.

The number of inhabitants of all descriptions, though no exact enumeration has ever been made, nor indeed is any thing like it practicable, is generally estimated at about three millions.

PORTRAIT OF BURNS, THE POET.

From Dr. Currie's edition of his Works.

BURNS was nearly five feet ten inches in height, and of a form that indicated agility as well as strength. His well-raised forehead, shaded with black curling hair, indicated extensive capacity. His eyes were large, dark, full of ardour and intelligence. His face was well formed, and his countenance uncommonly interesting and expressive. His mode of dressing, which was often slovenly, and a certain fulness and bend in his shoulders, characteristic

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BURNS was nearly five feet ten inches in height, and of a form that indicated agility as well as strength. His well-raised forehead, shaded with black curling hair, indicated extensive capacity. His eyes were large, dark, full of ardour and intelligence. His face was well formed, and his countenance uncommonly interesting and expressive. His mode of dressing, which was often slovenly, and a certain fulness and bend in his shoulders, characteristic

of his original profession, disguised in some degree the natural symmetry and elegance of his form.

The external appearance of Burns was most strikingly indicative of the character of his mind. On a first view, his physiognomy had a certain air of coarseness, mingled, however, with an expression of deep penetration, and of calm thoughtfulness, approaching to melancholy. There appeared in his first manner and address perfect ease and self-possession, but a stern and almost supercilious elevation, not indeed incompatible with openness and affability, which, however, bespoke a mind conscious of superior talents. Strangers that supposed themselves approaching an Ayrshire peasant, who could make rhymes, and to whom their notice was an honour, found themselves speedily overawed by the presence of a man who bore himself with dignity, and who possessed a singular power of correcting forwardness, and of repelling intrusion. But though jealous of the respect due to himself, Burns never enforced it where he saw it was willingly paid; and though inaccessible to the approaches of pride, he was open to every advance of kindness and of benevolence. His dark and haughty countenance easily relaxed into a look of good-will, of pity, or of tenderness; and as the various emotions succeeded each other in his mind, assumed with equal ease the expression of the broadest humour, of the most extravagant mirth, of the deepest melancholy, or of the most sublime emotion. The tones of his voice happily corresponded with the expression of his features, and with the feelings of his mind. When to these endowments are added a rapid and distinct apprehension, a most powerful understanding, and a happy command of language....of strength as well as brilliancy of expression....we shall be able to account for the extraordinary attractions of his conversation....for the sorcery which in his social parties he seemed to exert on all around him. In the company of women this sorcery was more especially apparent. Their presence charmed the fiend of melancholy in his bosom, and awoke his happiest feelings; it excited the powers of his fancy as well as the tenderness of his heart; and by restraining the vehemence and the exuberance of his language, at times gave to his manners the impression of taste, and even of elegance, which in the company of men they seldom possessed.

This influence was doubtless reciprocal. A Scottish lady, accustomed to the best society, declared with characteristic *naivete*, that no man's conversation ever carried her so completely off her feet as that of Burns; and an English lady, familiarly acquainted with several of the most distinguished characters of the present times, assured the editor, that in the happiest of his social hours, there was a charm about Burns, which she had never seen equalled. This charm arose not more from the power than the versatility of his genius. No langour could be felt in the society of a man who passed, at pleasure, from grave to gay, from the ludicrous to the pathetic, from the simple to the sublime; who wielded all his faculties with equal strength and ease, and never failed to impress the offspring of his fancy with the stamp of his understanding.

This indeed is to represent Burns in his happiest phasis. In large and mixed parties he was often silent and dark, sometimes fierce and overbearing; he was jealous of the proud man's scorn, jealous to an extreme of the insolence of wealth, and prone to avenge, even on its innocent possessor, the partiality of fortune. By nature kind, brave, sincere, and in a singular degree compassionate, he was, on the other hand, proud, irascible, and vindictive. His virtues and his failings had their origin in the extraordinary sensibility of his mind, and equally partook of the chills and glows of sentiment. His friendships were liable to interruption from jealousy or disgust, and

his enmities died away under the influence of pity or self-accusation. His understanding was equal to the other powers of his mind, and his deliberate opinions were singularly candid and just; but like other men of great and irregular genius, the opinions which he delivered in conversation were often the offspring of temporary feelings, and widely different from the calm decisions of his judgment. This was not merely true respecting the characters of others, but in regard to some of the most important points of human speculation.

On no subject did he give a more striking proof of the strength of his understanding, than in the correct estimate he formed of himself. He knew his own failings; he predicted their consequence; the melancholy foreboding was never long absent from his mind; yet his passions carried him down the stream of error, and swept him over the precipice he saw directly in his course. The fatal defect in his character lay in the comparative weakness of his volition, that superior faculty of the mind, which, governing the conduct according to the dictates of the understanding, alone entitles it to be denominated rational; which is the parent of fortitude, patience, and self-denial; which, by regulating and combining human exertions, may be said to have effected all that is great in the works of man, in literature, in science, or on the face of nature. The occupations of a poet are not calculated to strengthen the governing powers of the mind, or to weaken that sensibility which requires perpetual controul, since it gives birth to the vehemence of passion, as well as to the higher powers of imagination. Unfortunately the favourite occupations of genius are calculated to increase all its peculiarities; to nourish that lofty pride which disdains the littleness of prudence, and the restrictions of order; and, by indulgence, to increase that sensibility, which, in the present form of our existence, is scarcely compatible with peace or happiness, even when accompanied with the choicest gifts of fortune!

Though men of genius are generally prone to indolence, with them indolence and unhappiness are in a more especial manner allied. The unbidden splendours of imagination may indeed at times irradiate the gloom which inactivity produces; but such visions, though bright, are transient, and serve to cast the realities of life into deeper shade. In bestowing great talents, nature seems very generally to have imposed on the possessor the necessity of exertion, if he would escape wretchedness. Better for him than sloth, toils the most painful, or adventures the most hazardous. Happier to him than idleness, were the condition of the peasant, earning with incessant labour his scanty food; or that of the sailor, though hanging on the yard-arm, and wrestling with the hurricane.

These observations might be amply illustrated by the biography of men of genius of every denomination, and more especially by the biography of the poets. Of this last description of men, few seem to have enjoyed the usual portion of happiness that falls to the lot of humanity, those excepted who have cultivated poetry as an elegant amusement in the hours of relaxation from other occupations, or the small number who have engaged with success in the greater or more arduous attempts of the muse, in which all the faculties of the mind have been fully and permanently employed..... Even taste, virtue, and comparative independence, do not seem capable of bestowing on men of genius peace and tranquillity, without such occupation as may give regular and healthful exercise to the faculties of body and mind. The amiable Shenstone has left us the records of his imprudence, of his indolence, and of his unhappiness, amidst the shades of the Leasowes; and the virtues, the learning, and the genius of Gray, equal to the loftiest attempts of the epic muse, failed to

procure him in the academic bowers of Cambridge that tranquillity and that respect, which less fastidiousness of taste, and greater constancy and vigour of exertion, would have doubtless obtained.

It is more necessary that men of genius should be aware of the importance of self-command, and of exertion, because their indolence is peculiarly exposed, not merely to unhappiness, but to diseases of mind, and to errors of conduct, which are generally fatal. This interesting subject deserves a particular investigation; but we must content ourselves with one or two cursory remarks. Relief is sometimes sought from the melancholy of indolence in practices, which for a time sooth and gratify the sensations, but which in the end involve the sufferer in darker gloom. To command the external circumstances by which happiness is affected, is not in human power: but there are various substances in nature which operate on the system of the nerves, so as to give a fictitious gaiety to the ideas of imagination, and to alter the effect of the external impressions which we receive. Opium is chiefly employed for this purpose by the disciples of Mahomet and the inhabitants of Asia; but alkohol, the principle of intoxication in vinous and spirituous liquors, is preferred in Europe, and is universally used in the christian world. Under the various wounds to which indolent sensibility is exposed, and under the gloomy apprehensions respecting futurity, to which it is so often a prey, how strong is the temptation to have recourse to an antidote by which the pain of these wounds is suspended, by which the heart is exhilirated, ideas of hope and of happiness are excited in the mind, and the forms of external nature clothed with new beauty!

It is the more necessary for men of genius to be on their guard against the habitual use of wine, because it is apt to steal on them insensibly; and because the temptation to excess usually presents itself to them in their social hours, when they are alive only to warm and generous emotions, and when prudence and moderation are often contemned as selfishness and timidity.

It is the more necessary for them to guard against excess in the use of wine, because on them its effects are, physically and morally, in an especial manner injurious. In proportion to its stimulating influence on the system (on which the pleasurable sensations depend), is the debility that ensues; a debility that destroys digestion, and terminates in habitual fever, dropsy, jaundice, paralysis, or insanity. As the strength of the body decays, the volition fails; in proportion as the sensations are soothed and gratified, the sensibility encreases; and morbid sensibility is the parent of indolence, because, while it impairs the regulating power of the mind, it exaggerates all the obstacles to exertion. Activity, perseverance, and self-command, become more and more difficult, and the great purposes of utility, patriotism, or of honourable ambition, which had occupied the imagination, die away in fruitless resolutions, or in feeble efforts.

ACCOUNT OF THE PEARL OYSTER, AND PEARL FISHERY, ON THE ISLAND OF CEYLON.

THERE is, perhaps, no spectacle which Ceylon affords more striking, than the bay of Condatchy, during the pearl fishery. This desert spot is then converted into a scene, which exceeds in novelty and variety almost every thing I ever witnessed. Thousands of people, of different colour, countries, casts and occupations, continually passing and repassing, in a busy crowd; the vast numbers of tents and huts erected on the shore, with the bazar, or market-place, before each; the multitude of boats returning in the afternoon from the pearl banks,

some of them laden with riches; the anxious, expecting countenances of the boat-owners, while the boats are approaching the shore, and the eagerness and avidity with which they run to them when arrived, in hopes of a rich cargo; the vast numbers of jewellers, brokers, merchants, of all colours and all kinds, natives and foreigners, who are occupied in some way or other with the pearls, some separating and assorting them, others weighing and ascertaining their number and value, while others are hawking them about, or drilling and boring them for future use: all these circumstances tend to impress the mind with the value and importance of that object which can of itself create this scene.

The bay of Condatchy is the most central rendezvous for the boats employed in the fishery. The banks, where it is carried on, extend several miles along the coast from Manaar southward, off Arippo, Condatchy, and Pomparipo. The principal bank is opposite Condatchy, and lies out at sea about twenty miles. The first step, previous to the commencement of the fishery, is to have the different oyster-banks surveyed, the state of the oysters ascertained, and a report made on the subject to government; if it has been found that the quantity is sufficient, and that they are arrived at a proper degree of maturity, the particular banks to be fished that year are put up to sale to the highest bidder, and are usually purchased by a black merchant. This, however, is not always the course pursued: government sometimes judges it more advantageous to fish the banks on its own account, and dispose of the pearls afterwards to the merchants. When this plan is adopted, boats are hired for the season on account of government, from different quarters; the price varies considerably, according to circumstances; but is usually from 500 to 800 pagodas for each boat. There are, however, no stated prices, and the best bargain possible is made for each boat separately. The Dutch generally followed this last system, the banks were fished on government account, and the pearls disposed of in different parts of India, or sent to Europe. When this plan was pursued, the governor and council of Ceylon claimed a certain per cent. on the value of the pearls; or, if the fishing of the banks was disposed of, by public sale, they bargained for a stipulated sum to themselves, over and above what was paid on account of government. The pretence on which they founded their claims for this perquisite, was their trouble in surveying and valuing the banks.

As neither the season, nor the convenience of persons attending, would permit the whole of the banks to be fished in one year, they are divided in three or four different portions, which are fished one portion annually in succession. The different portions are completely distinct, and are set up separately to sale, each in the year in which it is to be fished. By this means a sufficient interval is given to the oysters to attain their proper growth; and as the portion first used has generally recovered its maturity by the time the last portion has been fished, the fishery becomes almost regularly annual. The oysters are supposed to attain their complete state of maturity in seven years; for if left too long, I am told that the pearl gets so large and so disagreeable to the fish, that it vomits and throws it out of the shell.

The fishing season commences in February, and ends about the beginning of April. The period allowed to the merchant to fish the bank is six weeks, or two months at the utmost; but there are several interruptions, which prevent the fishing days from exceeding more than about thirty. If it happens to be a very bad season, and many stormy days intervene, during the period allotted, the purchaser of the fishery is often allowed a few days more as a favour. One consider-

able interruption proceeds from the number and diversity of holidays observed by the divers of different sects and nations who are employed. Many of the divers are of a black race, known by the name of Marawas, and inhabiting the opposite coast of Tutucoreen; these people, although of the Malabar cast, are Roman catholics, and leave off work on Sundays to attend prayers at the chapel of Aripo. But if many stormy days, or Hindoo and Mahomedan festivals (which are never neglected on any account by the natives), occur to interrupt the regular course of fishing, the farmer is sometimes desirous that the catholic Marawas should make up the lost time by working on Sundays; but this he cannot compel them to do without an order from the chief officer of government, who is appointed to superintend the fishery.

The boats and domes employed in the fishery do not belong to Ceylon, but are brought from different ports of the continent: particularly Tutucoreen, Caracal, and Negapatam, on the Coromandel coast, and Cotang, a small place on the Malabar coast, between Cape Comorin and Anjengo. The divers from Cotang are accounted the best, and are only rivalled by the Lubbahs, who remain on the island of Manaar for the purpose of being trained in this art. Previous to the commencement of the fishery all the boats rendezvous at Condatchy; and it is here they are numbered and contracted for.

During the season, all the boats regularly sail and return together. A signal gun is fired at Aripo, about ten o'clock at night, when the whole fleet sets sail with the land breeze. They reach the banks before day-break, and after sun-rise commence fishing. In this they continue busily occupied, till the sea breeze, which arises about noon, warns them to return to the bay. As soon as they appear within sight, another gun is fired, and the colours hoisted, to inform the anxious owners of their return. When the boats come to land, their cargoes are immediately taken out, as it is necessary to have them completely unloaded before night. Whatever may have been the success of their boats, the owners seldom wear the look of disappointment; for, although they may have been unsuccessful one day, they look with the most complete assurance of better fortune to the next, as the brahmans and conjurers, whom they implicitly trust, in defiance of all experience, understand too well the liberality of a man in hopes of good fortune, not to promise them all they can desire.

Each of the boats carries twenty men, with a *tindal*, or chief boatman, who acts as pilot. Ten of the men row, and assist the divers in re-ascending. The other ten are divers: they go down into the sea by five at a time; when the first five come up, the other five go down; and by this method of alternately diving, they give each other time to recruit themselves for a fresh plunge.

In order to accelerate the descent of the divers, large stones are employed: five of these are brought in each boat for the purpose; they are of a reddish granite, common in this country, and of a pyramidical shape, round at top and bottom, with a hole perforated through the smaller ends, sufficient to admit a rope. Some of the divers use a stone shaped like a half-moon, which they fasten round the belly when they mean to descend, and thus keep their feet free.

These people are accustomed to dive from their very infancy, and fearlessly descend to the bottom, in from four to ten fathom water, in search of the oysters. The diver, when he is about to plunge, seizes the rope, to which one of the stones we have described is attached, with the toes of his right foot, while he takes hold of a bag of net work with those of his left, it being customary among all the Indians to use their toes in working or holding, as well as their fingers; and such is the power of habit, that they can

pick up even the smallest thing from the ground with their toes, as nimbly as a European could with his fingers. The diver, thus prepared, seizes another rope with his right hand, and holding his nostrils shut with the left, plunges into the water, and, by the assistance of the stone, speedily reaches the bottom. He then hangs the net round his neck, and with much dexterity, and all possible dispatch, collects as many oysters as he can while he is able to remain under water, which is usually about two minutes. He then resumes his former position, makes a signal to those above, by pulling the rope in his right hand, and is immediately, by this means, drawn up and brought into the boat, leaving the stone to be pulled up afterwards, by the rope attached to it.

The exertion undergone during this process is so violent, that upon being brought into the boat, the divers discharge water from their mouth, ears, and nostrils, and frequently even blood. But this does not hinder them from going down again in their turn. They will often make from forty to fifty plunges in one day, and at each plunge bring up about a hundred oysters. Some rub their bodies over with oil, and stuff their ears and noses, to prevent the water from entering, while others use no precaution whatever. Although the usual time of remaining under water does not much exceed two minutes, yet there are instances known of divers who could remain four and even five minutes, which was the case with a Caffree boy. The longest instance ever known, was that of a diver who came from Anjengo, in 1797, and who absolutely remained under water full six minutes.

This business of a diver, which appears so extraordinary and full of danger to a European, becomes quite familiar to an Indian, owing to the natural suppleness of his limbs, and his habits from his infancy. His chief terror and risk arises from falling in with the ground-shark while at the bottom. This animal is a common and terrible inhabitant of the seas in these latitudes, and is a source of perpetual uneasiness to the adventurous Indian. Some of the divers, however, are so skilful as to avoid the shark, even when they remain under water for a considerable time. But the terrors of this foe are so continually before their eyes, and the uncertainty of escaping him so great, that these superstitious people seek for safety in supernatural means. Before they begin diving, the priest, or conjurer, is always consulted, and whatever he says to them is received with the most implicit confidence. The preparations which he enjoins them consist of certain ceremonies, according to the cast and sect to which they belong, and on the exact performance of these they lay the greatest stress. Their belief in the efficacy of these superstitious rites can never be removed, however different the event may be from the predictions of their deluders: government, therefore, wisely gives way to their prejudices, and always keeps in pay some conjurers, to attend the divers and remove their fears: for though these people are so skilful, and so much masters of their art, yet they will not, on any account, descend till the conjurer has performed his ceremonies. His advices are religiously observed, and generally have a tendency to preserve the health of the devotee. The diver is usually enjoined to abstain from eating before he goes to plunge, and to bathe himself in fresh water, immediately after his return from the labours of the day.

The conjurors are known in the Malabar language by the name of *Pillal Karras*, or *binder of sharks*. During the time of the fishery they stand on the shore from the morning till the boats return in the afternoon, all the while muttering and mumbling prayers, distorting their bodies into various strange attitudes, and performing ceremonies to which

no one, not even themselves, I believe, can attach any meaning. All that time it is necessary for them to abstain from food or drink, otherwise their prayers would be of no avail. These acts of abstinence, however, they sometimes dispense with, and regale themselves with toddy, a species of liquor distilled from the palm-tree, till they are no longer able to stand at their devotions.

Some of the conjurers frequently go in the boats with the divers, who are greatly delighted at the idea of having their protectors along with them; but, in my opinion, this fancied protection renders the divers more liable to accidents, as it induces them to venture too much, and without proper precautions, in full confidence of the infallible power of their guardians. It must not, however, be imagined, that these conjurers are altogether dupes of their own arts, or that they accompany their votaries to the fishery merely from an anxious care for their safety; their principal purpose in going thither is, if possible, to filch a valuable pearl. As this is the case, it is evident that the superintendant of the fishery must look upon their voyages with a jealous eye: such, however, is the devoted attachment of their votaries, that he is obliged to pass it over in silence, or at least to conceal his suspicions of their real intentions. He must also never hint a doubt of their power over the sharks, as this might render the divers scrupulous of committing themselves to the deep, or indeed deter them from fishing at all. The conjurers reap here a rich harvest; for, besides being paid by the government, they get money and presents of all sorts from the black merchants, and those successful in fishing up the oysters.

The address of these fellows in redeeming their credit when any untoward accident happens to falsify their predictions, deserves to be noticed. Since the island came into the possession of the English, a diver at the fishery one year lost his leg, upon which the head conjurer was called to account for the disaster. His answer gives the most striking picture of the knowledge and capacity of the people he had to deal with. He gravely told them, "that an old witch who owed him a grudge, had just come from Cotang, on the Malabar coast, and effected a counter-conjuration, which for the time rendered his spells fruitless; that this came to his knowledge too late to prevent the accident which had happened, but that he would now show his superiority over his antagonist, by enchanting the sharks and binding up their mouths, so that no more accidents should happen during the season." Fortunately for the conjurer, the event answered his prediction, and no further damage was sustained from the sharks during the fishery of that year. Whether this was owing to the prayers and charms of the conjurer, I leave my readers to decide: but certainly it was firmly believed to be the case by the Indian divers, and he was afterwards held by them in the highest esteem and veneration. His merits, however, in this transaction might be disputed, for there are many seasons in which no such accidents occur at all. The appearance of a single shark is indeed sufficient to spread dismay among the whole body of divers; for as soon as one of them sees a shark, he instantly gives the alarm to his companions, who as quickly communicate it to the other boats; a panic speedily seizes the whole, and they often return to the bay, without fishing any more that day. The sharks which create all this alarm, sometimes turn out to be nothing more than a sharp stone on which the diver chances to alight. As false alarms excited in this manner prove very injurious to the progress of the fishery, every means is employed to ascertain whether they are well or ill founded; and if the latter be the case, the authors of them are punished.

These false alarms occurred more than once in the course of the last two or three seasons.

The divers are paid differently, according to their private agreement with the boat-owners. They are paid either in money, or with a proportion of the oysters caught, which they take the chance of opening on their own account; the latter is the method most commonly adopted. The agreements with the people who hire out the boats are conducted much in the same manner. They contract either to receive a certain sum for the use of their boats, or pay the chief farmer of the banks a certain sum for permission to fish on their own account. Some of those who pursue the latter plan are very successful and become rich; while others are great losers by the speculation. Oyster lotteries are carried on here to a great extent; they consist of purchasing a quantity of oysters unopened, and running the chance of either finding or not finding pearls in them. The European officers and gentlemen, who attend here upon duty, or through curiosity, are particularly fond of these lotteries, and very frequently make purchases of this sort.

The boat-owners and merchants are very apt to lose many of the best pearls while the boats are on their return to their bay from the banks; as the oysters, when alive, and left for some time undisturbed, frequently open their shells of their own accord; a pearl may then be easily discovered, and the oyster prevented, by means of a bit of grass or soft wood, from again closing the shell, till an opportunity offers of picking out the pearl. Those fellows who are employed to search among the fish also commit many depredations, and even swallow the pearls to conceal them; when this is suspected, the plan followed by the merchants is to lock the fellows up, and give them strong emetics and purgatives, which have frequently the effect of discovering the stolen goods.

As soon as the oysters are taken out of the boats, they are carried by the different people to whom they belong, and placed in holes or pits dug in the ground, to the depth of about two feet, or in small square places, cleared and fenced round for the purpose, each person having his own separate division. Mats are spread below them to prevent the oysters touching the earth, and here they are left to die and rot. As soon as they have passed through a state of putrefaction, and have become dry, they are easily opened, without any danger of injuring the pearls, which might be the case if they were opened fresh, as, at that time, to do so requires great force. On the shell being opened, the oyster is minutely examined for the pearls; it is usual even to boil the oyster, as the pearl, though commonly found in the shell, is not unfrequently contained in the body of the fish itself.

The stench occasioned by the oysters being left to putrefy is intolerable, and remains for a long time after the fishery is over. It corrupts the atmosphere for several miles round Condatchy, and renders the neighbourhood of that country extremely unpleasant till the monsoons and violent south-west winds set in and purify the air. The noisome smell, however, is not able to overcome the hope of gain; for months after the fishing season, numbers of people are to be seen earnestly searching and poring over the sands and places where the oysters have been laid to putrefy; and some are now and then fortunate enough to find a pearl that amply compensates their trouble in searching after them. In 1797, while Mr. Andrews was collector, a cooly, or common fellow of the lowest cast, got by accident the most valuable pearl seen that season, and sold it to Mr. Andrews for a large sum.

The pearls found at this fishery are of a whiter colour than those got in the gulph of Ormus, on the Arabian coast, but in other respects

are not accounted so pure, or of such an excellent quality; for though the white pearls are more esteemed in Europe, the natives prefer those of a yellowish or golden cast.

Off Tutucoreen, which lies on the Coromandel coast, nearly opposite to Condatchy, there is another fishery; but the pearls found there are much inferior to those two species I have mentioned, being tainted with a blue or greyish tinge.

ACCOUNT OF THE NILE AND CLIMATE OF EGYPT.

THE Nile is undoubtedly the most astonishing river in the world; without it, Egypt, surrounded on every side with natural obstacles, separated on the east from Syria by moving sands, skirted on the south and west by immense tracts of deserts, would be as uninhabitable as the dreary wastes of Libya. It is navigable for boats of considerable burden as far as the cataracts, and is a very convenient mode of communication from one extremity of the country to the other. The prevailing winds generally serve to sail up; and in coming down the current is of the greatest advantage, especially during the overflowing, when a large germe will go down from Cairo to Rosetta, a distance of one hundred and sixty miles, in less than forty hours, without sail or oar to assist its way.

It is the great, and indeed the only source of wealth to the country; and is the most pleasant and expeditious manner of travelling, particularly when it is considered, that there are no inns in the country, except a few miserable caravanseries, disgusting to a European, where you must sleep upon dirty carpets, covered with vermin, lying promiscuously with Turks, Arabs, &c.

Only that part of the country, which the Nile overflows, is inhabited; as is clearly perceptible by the narrow and contracted space of cultivation on each border, and by the numerous villages built only along its banks.

The annual rising and falling of this river and their causes, have been so often and so correctly stated by able travellers, that it would be as presumptuous as unnecessary to say any thing concerning them. As the waters retire, they leave behind them a rich black mould, very thick, and equal to the richest soil, which is sown as soon as left dry. The chief productions that I remarked along the banks, were rice, wheat, barley, Indian corn, pumpkins, cucumbers, and fields of the finest and most luxuriant clover.

The principal fruits throughout Egypt are the musk and water melons, small apricots, grapes, oranges, pomegranates, citrons, a few plantains about Rosetta, and millions of dates. The last-mentioned fruit is the potatoe of this country, the poor people living almost entirely upon it.

The date tree grows in large woods, thrives almost every where, and a sandy soil agrees perfectly well with it. The peninsula of Aboukir, at our arrival, and great part of the sandy country between Aboukir and Rosetta were covered with them. Numerous advantages are derived from this tree, every part of which is made to serve some purpose. The fruit is very wholesome and palatable food, and the French made very tolerable brandy from it. The leaves are converted into ropes for the germes and other boats; the trunk of the tree makes bad fuel, and is used also in the construction of their wretched houses.

Wherever the date tree is found, as far as our experience informs us, water may be procured by sinking wells.

Although the Nile is not a rapid river, yet during the time of its overflowing, the force of the current is amazingly great. When it is at its height, the water is of a reddish brown colour, and nearly as thick as mud, so that it is almost impossible to make use of it for drinking, before it has been purified. For this

purpose large jars are filled with the water, the inside of them having been previously rubbed round with bitter almonds, or beans, and in these it will very soon settle, and become quite clear. Women, very carefully muffled up, are constantly seen on the banks, filling these jars with water.

At Rosetta and Cairo are sold abundance of earthen bottles, named alkarras, which are very useful for cooling the water. These are made of a white clay, and baked in the sun. They are so porous, that the water is constantly exuding through them, and, by its evaporation from the external surface, produces such a degree of cold, as to render the water within of a very grateful temperature. All our fleet on the coast made use of no other water than that of the Nile, which was found extremely fit for every purpose. Crocodiles are far less numerous in Egypt than is commonly imagined. None are to be found in Lower Egypt, it very seldom happening that any came down as far as Cairo. As you go up the Nile, it is said they become more common. The French had one at Cairo, brought from Upper Egypt, which was eighteen feet long.

There is no country in the world where the climate is more regular than in Egypt. The sky is almost always beautifully clear and serene, and after seven or eight in the morning, not a single fleeting cloud is seen to intercept the burning rays of the sun.

It seldom or never rains in the interior parts; but on the sea coast, and near Alexandria, it rains frequently in the winter time. The showers, however, are short, though heavy, and are immediately succeeded by a fine blue sky. Soon after the landing of the English army, we had several smart showers, which, while they lasted, fell with great force upon our tents; and in the night of the 28th of April, we had a very severe thunder storm, accompanied with a great deal of rain.

But it does not rain often; the heavy dews, which fall during the night, make up in part for the want of moisture. We always perceived the effects of them in the morning, when, as soon as the sun appeared above the horizon, our tents began to smoke, as copiously as if a great quantity of rain had fallen. Many a time, in a common soldier's round tent, have I felt the small drizzle of the dew piercing through the canvas.

The nights in March, April, and May, we found very damp and chilly, and no covering was then thought too much.

During the whole campaign, we enjoyed the greatest advantage from the very clear and bright nights; and we were seldom deprived of the benefit of a fine moon, here scarcely ever overclouded, and shining with extreme lustre.

The heat during the months of May, June, July, and August, we found generally, near Alexandria, to vary between 80 and 85, and it rarely exceeded 88 degrees. A cool refreshing breeze sprung up regularly about seven in the morning, which, near the sea, was excessively pleasant, and rendered the heat very supportable, that would otherwise have been intense.

During our stay in Egypt, we had occasion to observe the constancy of the winds, which prevail on the coast. In April, May, June, and July, they blew from the north-west; in August and September, they still kept in the same quarter, only varying occasionally to due north. In the day time, we almost always enjoyed a fresh breeze, which, towards sunset, lulled gradually, till it sunk into a calm. To this unquestionably we must ascribe, in great measure, the health of the troops before Alexandria, for it certainly purified as well as cooled the air, and thus removed two powerful causes of sickness and disease.

ACCOUNT OF THE OPHTHALMIA IN EGYPT.

THE disease frequently came on very suddenly, ushered in with a sensation, as though dust, or some other irritating extraneous matter, had fallen into the eye. Heat and pain soon followed. Sometimes the complaint was confined to one eye, at others it attacked both at once. Inflammation and swelling of the eyelids quickly ensued, accompanied with an increased flow of tears. In a few hours, the tumefaction had completely closed the lids, and in the morning, after sleep, a purulent or thick matter glued them together.

The apparent causes of the disease are, the application of heat and light, irritation from particles of sand or dust, and the occasional exposure to night air.

While in Egypt, I was frequently induced to believe, that the mounds of rubbish which numerously surround Cairo, Alexandria, &c. furnished a peculiar cause for the frequency and severity of this disease in that neighbourhood; seeing that these mounds are formed of various kinds of rubbish, ruins, &c. among which is much old mortar (i. e. lime and sand, or mud), which might operate, in a mechanical manner, upon the tender and delicate membranes of the eye, and hence prove a source of disease. This rubbish is, by its exposure to a scorching sun, reduced into a fine subtle powder, which is easily acted upon by the least puff of wind, and driven into the atmosphere, to the annoyance and inconvenience of every one. Those who have been near these places during a kampsin, have painfully experienced the truth of this observation; since on these days when the wind blows briskly, there is a general haziness of atmosphere, from the fine particles of dust suspended in the air. Cairo and Alexandria are particularly exposed to the baneful effects of these accumulations, which overhang and surround the above places. Some difficulty attends their removal at Cairo; seeing that the inhabitants cannot spread the rubbish over the land, as it would in time heighten the surface of the country so much, as to deprive them of the benefit of the inundation of the Nile. At Alexandria this would be more practicable. Stone-masons, and persons employed in the making of lime, are particularly subject to ophthalmy and pulmonary complaints, from the irritation excited by the particles of lime and of stone upon the tender and delicate membranes of the eye and lungs.

The nitrous particles in the air have been by several numbered among the causes of ophthalmia in Egypt. Although the earth in many places is highly charged or impregnated with nitrate of potash, yet I see no reason to attribute the prevalence of the disease to this cause. Some circumstances have recently occurred among the troops on their return to England from Egypt, which have given rise to an opinion that the disease is infectious. Notwithstanding I must confess that nothing came within my particular observation to confirm such an opinion, still I shall relate a circumstance which occurred while we were at Jaffa, in Syria.

The New Adventure transport, on board of which were the women and children of the detachments of the mission, was sent, in the month of August, 1800, with dispatches to Cyprus, destined for Constantinople. While they remained at Cyprus, which was for a few days only, the women and children went on shore. They were suddenly and severely attacked with a inflammation of the eyes, with which none of the sailors on board were affected. The medical man to whom they applied for relief at Larnica, in the above island, mentioned, that the disease was then prevalent, and that he considered it to be infectious. Upon their return to Jaffa, I went on board, and found several of them then suffering from the disorder, with much pain, in-

flammation, and swelling of the eyelids, and with small ulcerations upon the tarci. The disease yielded to the saturnine lotion, blisters, stimulating ointment, and laudanum.

For my own part, I never met with any other incident to support the opinion of the contagious nature of ophthalmia either in Egypt or in Syria. It appears to me, that from the strong glare of light and heat to which the eyes are exposed during the summer months, a local predisposing debility in the vessels of these organs is induced, to a sufficient degree to excite ophthalmia, upon the application or insertion of an irritating substance within the eye, such as particles of sand, lime, &c. unless these are speedily removed.

I am induced to think that I preserved my own eyes, and those of others from this malady, by an attentive and frequent ablution of them with cold water, particularly after the daily exposure to the solar rays and dust, during our march through the desert.

The exposure to night cold, during the fall of the great dews, I am inclined to believe operates as an exciting cause to the disease. The ponderous turbans and shawls usually worn on the heads of the mussulmen, afford no protection to the eyes, but leave them exposed to the full action of dust, light, and heat, which subject them more particularly to ocular inflammations. Indeed, the disease is at all times very common among them.

The vizier himself suffered occasional attacks of ophthalmy, which were removed by a collyrium made with the acetite of lead, water, and vinegar, and the use of a shade of green silk, &c.

The general intentions of cure in the treatment of ophthalmia were, the resolution of the inflammation, the removal of the consequences which frequently occurred from inflammation, and the induction of such a state of the eye as to prevent the return of ophthalmia, where there was a disposition to its attacks.

The remedies which I adopted were a weak solution of the acetite of lead, water, and vinegar, combined with gentle aperients. The eyes were kept shaded as much as possible from the stimulus of heat and light.

If the first, or primary symptoms, such as pain, redness, and swelling, were not soon relieved, blisters to the temples were applied, which frequently lessened the tumefaction. The vessels of the eyelids were found loaded with blood, the inflammation assuming a deep crimson colour. Relief having been procured, the application of stimulants was then of infinite service.

The nug. hydrargyr. nit. lowered in the proportion of one part to three of ung. ceræ, inserted into the eyes with a hair pencil, and the tinct. opii dropt in after the use of the ointment, night and morning, were of the greatest benefit, and in a great variety of cases soon effected a cure. This was not, however, always the case: for where the disease was more severe, and resisted the first treatment, the tunica adnata became more or less inflamed, and the pain more intense. In such cases the gorged vessels of the adnata and those of the lids were divided, and this was repeated as often as circumstances seemed to require, without any inconvenience attending the operation. The patients were repeatedly purged, and blisters applied to the temples, behind the ears, to the nape of the neck, &c. Leeches could not be procured in the country, and indeed such was our want of them at Cairo, that the vizier was obliged to send to Jerusalem for a small supply. If head-ach, or deeply seated pain within the eye, harassed the patient, and was connected with an increase of general vascular action, as with pyrexia, in such like cases, general evacuations, as bleeding and copious purging, were adopted, and usefully employed. The shaving of the fore part of the head, and cold water and vinegar frequently applied to diminish the force of circu-

lation in the vessels, particularly in the neighbourhood of the diseased part, were also found serviceable.

In many recent cases, small and painful ulcerations formed upon the edges of the lids. In such cases the stimulating ointment of nitrated mercury, and tinct. opii, were extremely beneficial, and speedily effected a cure. But in neglected, and in obstinate cases, opacities of the cornea frequently ensued, which reduced the patient to a partial, temporary, or absolute blindness. Some melancholy cases happened, in which the eye completely suppurated and wasted away. In recent opacities, the ointment and laudanum were very useful. Although I found these remedies the most efficacious in removing the disease, yet I could not employ them very generally among the Ottomans, who do not comprehend the utility of remedies which give pain. It is true that there were exceptions to this remark among such of the Turks as entertained fewer prejudices, and who, possessing a greater degree of confidence, submitted to the stimulants and profited by them.

The collyrium, composed of the acetite of lead, water, and vinegar, alone cured great numbers of the Ottomans: indeed, this wash became so celebrated among them, that I was obliged to furnish the interpreter of the vizier with a quantity of the acetite of lead, with directions to make the collyrium for the use of his highness and others, on their return to Constantinople from Cairo.

In the early part of my practice, I hesitated to apply the stimulants until the primary symptoms were sensibly alleviated: after three, four, or six days, when observing a peculiar fulness and relaxed state of the internal membrane of the eyelids, from the distended state of the vessels, and which was in many cases accompanied with small ulcerations of the tarci, this condition of the parts constituting the secondary stage of the disease, indicated and prompted me to apply stimulants earlier, and with much benefit.

A gaping, or an inversion of the eyelids, occasionally occurred in some violent, tedious, and obstinate cases of ophthalmy, producing deformity, and a temporary deprivation of sight, from the great relaxation and elongation of the internal surface of the palpebra. The most remarkable case of it which I saw, happened to a soldier at Giza, belonging to the Indian army. The internal membrane of the upper lid formed a flap of at least two thirds of an inch in depth, hanging down, and completely closing the eye. Various astringent collyriums were used to diminish and restrain its growth.

Irritability and weakness of the eye were relieved by astringent collyriums of vitriolated zinc, alum, &c. Frequent ablutions of cold water, and vinegar and water, and protecting the eye from strong light, were found of advantage.

The shunning of the night air, the wearing of broad-brimmed hats, or shades, in order to protect the eyes from the solar rays, and frequent ablutions with cold water, constitute an essential part of the means of prevention of this disease.

The Egyptians, &c. draw blood from the temples, by scarifying the parts. They have likewise remedies which they occasionally employ in this disease.

They take, for example, equal quantities of powdered galls and crude antimony, and mix these ingredients with vinegar, into the consistence of a paste, with which they anoint the eyes.

Antimony is one of the common pigments of the women to blacken their eyelids and eyebrows.

Another celebrated remedy with them is a collyrium, composed of equal parts of chizmeh powdered, sugar-candy, and alum mixed with vinegar.

The French practitioners make mention of a species of ophthalmy, depending upon a bilious state of the stomach; likewise another spe-

cies, accompanied with a spasmodic affection of the globe of the eye. I do not recollect to have met with either of these descriptions of ophthalmia in the country.

THE INDIGO-PLANT, AND PREPARATION OF INDIGO.

INDIGO is a precipitated fecula, dried and reduced into a solid mass, light, brittle, and of a deep azure colour. This substance is of great utility in the arts. Great use is made of it in dyeing, painting, bleaching, and other processes of different manufactures.

The vegetable which produces this colouring fecula is termed the indigo-plant, *indigo-fera*. It is a polypetal plant, of the family of the leguminous, and has much resemblance to the *galegas*.

There are twenty-seven species of the indigo. It will be sufficient to direct our attention to the most interesting species, that which yields the best indigo. It is termed *indigo-franc*, *indio-fera anil*. It is indigenous in America, and is cultivated with success in the southern parts of that country, and in the Antilles. In these islands is found a variety of the best species of indigo, which grows to twice the height of the indigo-franc. It is termed the wild indigo-plant, or maron.

In the Antilles, where fine indigo is prepared, the seed of the indigo-franc is purposely mixed with that of the indigo-maron, in order to obtain more considerable and better product.

Though indigo has been manufactured during nearly a century, its preparation is still so imperfect, that, even with the best manufacturer, generally ten, fifteen, and even twenty-five tubs fail, out of a hundred which he undertakes..... Sometimes, owing to inexperience, or the contrarities of temperature, a much larger number of tubs fail, and ruin the proprietor, who reckons upon large profits: hence, in part, arises the high price of indigo.

But should the proprietor of indigo-plants be secured, by means of a certain process, against the danger of losing the fruits of his expense and labour, he would then be able to sell his indigo at a cheaper rate.

In order to obtain this colouring substance, the indigo-plant is cut when it is arrived at its maturity. The whole is put to macerate in a basin of brick-work, which is termed the tub. Its dimensions are generally twelve feet.

To complete the maceration requires from fifteen to thirty, and even thirty-six hours, according to the temperature of the atmosphere; it is also necessary to consider the quality of the plant, the nature of the soil, and of the water in which it is immersed.

The first indication that the maceration begins to approach its ultimate point, is the sinking of the scum, which elevates itself in the space of about half a foot, which has been left empty in the tub. When this scum has become a kind of crust of a copper-blue colour, the plants will soon be sufficiently macerated. However, this indication is insufficient, and often even fallacious. There is, indeed, another indication, on which greater reliance is placed: it consists in drawing off a small quantity of the water, by a cock placed at the lower part of the tub. It is received into a silver cup, and if the fecula precipitates itself to the bottom of the cup, the plants have attained their due degree of maceration.

Such was the process most generally practised: but it too often gave rise to error. To avoid this we have a sure means, which consists in accurately observing the water contained in the cup: five or six minutes after it has been poured into it, it forms round the sides of the cup a ring or edge of fecula, which at first is of a green colour, and afterwards becomes blue. As long as the maceration is imperfect,

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this ring detaches itself with difficulty from the sides of the cup. But at last it is seen to precipitate and concentrate itself at the bottom of the vessel, always towards the centre, under the water, which has become limpid, with a yellowish tinge.

These appearances indicate the success of this first operation. The water is then drawn off into a second tub, placed beneath the first. Its use is for beating the water, still charged with the fecula. In order that it may separate quickly, it is agitated. This operation is performed either by the hands, or by means of a mill. It is of consequence not to agitate it too long: excessive agitation mixes anew the fecula with the water, from which it does not separate any more, and the tub fails. Instead of indigo, we obtain nothing but muddy water.

This latter inconvenience may easily be obviated by a little attention: when we have discovered that the fecula is sufficiently united, we draw off the water into a third and smaller tub. We then find the bottom of the *batterie* covered with a very liquid blue paste; this is received into bags of coarse linen cloth, of the form of inverted cones, which suffer the watery part to run off. These bags are afterwards emptied upon tables in the drying rooms, where this blue paste is kneaded; and after it has acquired a denser consistence, it is spread out and cut into small squares, that it may dry the sooner. The manufacture of the indigo is now completed, and it is soon after sufficiently dry to be introduced into commerce.

Experience has shown that this process has never failed of complete success; of this, more than fifteen hundred tubs of indigo, manufactured in different parts of St. Domingo, have furnished proof.

GRETNA GREEN.

AFTER we cross the confines of that dun, dreary bog, known by the name of Solway Moss, comes, far and wide, upon the eye, and wearies patience itself with its irksome and extensive sameness, till relief surprises the traveller scarcely less than the fugitive lover, in the sudden appearance of Gretna Green.

That which first strikes the eye, is a small portion of the village, newly built, projecting forward on the brow of an elevated hill, and just peeping out of the tufted groves, which envelop the rest in their shades. There is something in the "coup d'œil" of this Paphian retreat, now about a mile before us, singularly calculated to flatter the imagination, which adventurers, posting hither in the cause of love, may be supposed to possess in no inferior degree. The advanced position of those introductory habitations, expresses such an air of invitation and welcome to the woody asylum beyond them, as I confess, impressed myself, a mere traveller, impatient of nothing but a disagreeable road, with very pleasing ideas.

Though sanguine anticipation is commonly obliged to make many abatements on closing with its object, fewer were requisite on our arrival at Gretna-hall, (the name of our inn) than experience justifies in similar cases. Whether, in a moral view, the case of those fond beings, who desert the warm protection of their homes, and the wise councils of parental foresight, in their hasty sacrifices at Hymen's Caledonian altar, may not too frequently verify the foregoing observation, must be left to their own feelings and confession. Suffice it to say for ourselves, on the account of our inn at least, and the entertainment it afforded, both were excellent. To a lawn of some acres, bordered with lofty fir-trees, in front of our inn, formerly the mansion of a gentleman, the village of Gretna owes the additional appellation of "Green."

Whilst I am casting a look over this celebrated spot, with which are associated the ideas of a thousand love-adventures, here brought to

that crisis, which generally determines, for life, the happiness or misery of the parties engaged in them, I cannot help thinking, that some of our superior novelists would not be ill-employed in possessing themselves of the leading characters and events, which have distinguished the more remarkable of these rash connections. A judicious collection of materials from this abundant source of action, the romance of real life, represented under fictitious names, and comprised in short tales, would furnish no contemptible fund of instruction for young persons in this age of liberty and adventurous experiment. It might tend also to bring to decision, the true merits of that act of parliament, which many, perhaps unjustly, have conceived as owing its origin more to an aristocratic spirit jealously guarding its own advantages and distinctions than to motives of public good.

The most recent adventure, occasioned by the restrictions of this law, was concluded at Gretna, not many weeks ago, and is still a subject of conversation. I mean the elopement of miss Th.... with captain B..... This incident is too new, at present, for the purpose here recommended. When time has mellowed it, the subject will be interesting, and, well handled, may become pregnant with moral instruction.

You will not be displeased with the story of two old gentlemen who, some years ago, met at an inn on the north road, the one in pursuit of his son, the other of his daughter, both some miles before them on the wing to Gretna Green. The two fathers, equally averse to the union of the young people, mutually vented their regrets and reproaches at this unexpected interview; each accusing the other of wanting that vigilance or authority over his own child, which might have prevented their thoughtless expedition. After some time spent in this unseasonable altercation, they recollected, that, since their own arrival, the lovers had proceeded some miles in addition to those, which they had already advanced before them. Each demanding a post-chaise to continue the pursuit, the landlord informed them, that he had only one at their service. As time was equally precious to both, our travellers agreed to share the carriage betwixt them. You will easily imagine what "agreeable companions" they were in a post-chaise. Considerations of economy however, and the opportunity of continuing their mutual reproaches, reconciled them to one carriage for the rest of their journey. On they trundled for some successive posts; ill humour and high words increasing with every turn of their wheels. When they arrived at Longtown, their last station to Gretna Green, neither carriage nor horses were to be procured. The lovers, two hours before, had engaged the only one in the town, and meant to detain it for their return. The horses, which had brought the old gentlemen to Longtown, had been obliged to come the two last posts without stopping, and were so entirely jaded and fatigued, as to need both refreshment and rest before they could be driven on farther. The travellers scarcely less exhausted, and compelled to continue some time where they were, consented to make the best use of it in recruiting their strength and spirits by recourse to the larder and a bottle of wine. The serious business of the moment diverted their thoughts from contumelious reflections. It the interval of silence, which almost necessarily took place, whilst the organs of speech were engaged in mastication, they began, after a little calculation, to perceive, that it would be impossible for them to overtake the young people before Vulcan had forged their hymeneal chain. The refreshment of food and wine had now somewhat cheered their hearts; a better humour succeeded to unavailing reproach; they coolly discussed the circumstances of the case, and at last shaking hands concluded with a resolution of staying where

they were, to give their blessing to the happy pair on their return.

AN ACCOUNT OF THE TEA TREE.

THE Chinese all agree there is but one sort or species of the tea tree: and that the difference in tea arises from the soil and manner of curing.

Chow-qua, who has been eight times in the bohea country, and who has remained there from four to six months each time, says, that many people, among the tea-leaves, especially at Ankoy, near Amoy, put leaves of other trees; but that of these, there are but two or three trees, the leaves of which will serve that purpose; and they may easily be known, especially when opened by hot water, because they are not indented as tea-leaves are.

He says, that bohea may be cured as hyson, and hyson as bohea, and so of all other sorts; but that experience has shown, the teas are cured as best suits the qualities they have from the soils where they grow; so that bohea will make bad hyson, and hyson, though very dear in the country where it grows, bad bohea. However, in the province of Tohyen, which may be called the bohea province, there has since a few years some tea been made after the hyson manner, which has been sold at Canton as such.

The bohea country, in the province of Tohyen, is very hilly, and since some years, greatly enlarged; the length of it is four or five days journey, or as much again as it formerly was. The extent of the soil that produces the best bohea tea is not more than forty li, or about twelve miles; in circumference it is from one hundred to one hundred and twenty li. Not only the hills in this country are planted with tea trees, but the vallies also; the hills, however, are reckoned to produce the best tea; on them grow congo, peko, and souchong; in the vallies or flat parts of the country, bohea. As to the true souchong, the whole place does not yield three peculs: Youngshaw says, not more than thirty catty. The value of it on the spot is one and a half, or two tales the catty; about ten or twelve shillings the pound. What is sold to Europeans for souchong is only the first sort of congo; and the congo they buy is only the first sort of bohea. Upon a hill planted with tea trees, only one shall produce leaves good enough to be called souchong; and of those only the best and youngest are taken; the others make congo of the several sorts, and bohea.

There are four or five gatherings of bohea tea in a year, according to to the demand there is for it; but three, or at most four gatherings, are reckoned proper; the others only hurt the next year's crop. Of souchong, there can be but one gathering: viz. of the first and youngest leaves; all others make inferior tea.

The first gathering is called tow-tchune, the second curl, or gee-tchune, the third san-tchune. If the first leaves are not gathered, they grow large and rank, and are not supplied by the second leaves, which only come in their room or place, and so on.

The first gathering is reckoned fat or oily, the second less so, the third hardly at all so, yet the leaves look young. The first gathering is from about the middle of April to the end of May; the second from about the middle of June till the middle of July; the third from about the beginning of August to the latter end of September. Tea is never gathered in winter. The first gathering or leaf, when brought to Canton, commonly stands the merchants in

11½ tales the pecul,
the 2d 11 or less,
the 3d 9.

The method of curing bohea tea of these three growths is, according to Chow-qua, thus:

When the leaves are gathered, they are put into large flat baskets,

to dry, and these are put on shelves or planks, in the air or wind, or in the sun, if not too intense, from morning until noon, at which time the leaves begin to throw out a smell; then they are tatched*; this is done by throwing each time about half a catty of leaves into the tatche, and stirring them quick with the hand twice, the tatche being very hot, and then taking them out, with a small short broom, if the hand is not sufficient. When taken out, the leaves are again put into the large flat baskets, and there rubbed by men's hands to roll them; after which they are tatched in larger quantities, and over a cooler or slower fire, and then put into baskets over a charcoal fire, as is practised on some occasions at Canton. When the tea is fired enough, which a person of skill directs, it is spread on a table, and picked or separated from the too large, yellow, unrolled, broken, or bad leaves.

Youngshaw says, bohea tea is gathered, sunned in baskets, rolled with the hand, and then tatched, which completes it.

Another says, it is gathered, then put in sieves, or baskets, about a catty in each, and these put in the air, till the leaves wither, or give, after which they are put into a close place out of the air, to prevent their growing red, until the evening, or for some hours; the smell then comes out of them. They are after this tatched a little, then rolled, and then tatched again; and about a catty is tatched at one time.

Congo, says Chow-qua, is tatched twice, as is souchong; but Youngshaw says, souchong and congo are not tatched, but only fired two or three times: the latter is most probable, and yet the former may be true; for as tatching seems to give the green colour to the leaves of the tea trees, so we may observe something of that greenness in the leaves of congo and souchong teas. Youngshaw further says, that the leaves of souchong, congo, hyson, and fine singlo trees, are beat with flat sticks or bamboos, after they have been withered by the sun or air, and have acquired toughness enough to keep them from breaking, to force out of them a raw or harsh smell.

Souchong is made from the leaves of trees three years old, and where the soil is very good; of older, when not so good, congo is made. The leaves of older trees make bohea. The tea trees last many years..... When tea trees grow old and die, that is, when the bodies of the trees fail, the roots produce new sprouts.

Peko is made from the leaves of trees three years old, and from the tenderest of them, gathered just after they have been in bloom; when the small leaves that grow between the two first, that have appeared, and which altogether make a sprig, are downy and white, and resemble young hair or down. Trees of four, five, and six years old may still make peko; but after that they degenerate into bohea, if they grow on the plains, and into congo if they grow on the hills.

Lintsessin seems to be made from very young leaves rolled up, and stalks of the tree; the leaves are gathered before they are full blown: this tea is never tatched, but only fired. Were the leaves suffered to remain on the trees, until they were blown, they might be cured as peko; if longer, as congo and bohea. This tea is in no esteem with the Chinese; it is only cured to please the sight; the leaves are gathered too young to have any flavour.

Tea trees are not manured, but the ground on which they grow is kept very clean and free from weeds. Tea is not gathered by the single leaf, but often by sprigs. Tea in general is gathered by men; however, women and children also gather tea. Tea is gathered from morning till night, when the dew is on the leaves as well as when it is off.

Ho-fung tea is so called from the country where it grows, which is

* Tatche is a flat pan of cast iron.

twelve easy days' journey from Canton. This tea is cured after the manner of bohea, only in a more careless or slovenly way, on account of its little value, and with wood instead of charcoal fire, which is not so proper, and adds to the natural bad smell the tea has, from the soil where it grows.

Leoo-ching (or Lootsia), the name of a place eight days' journey from Canton; it may produce about 1000 peculs of tea in a year. This tea is cured as bohea, or as green, as the market requires, but is most commonly made to imitate singlo, which suits it best.

Honan tea grows opposite to Canton; it is cured in April or May for the Canton market, that is, for the use of the inhabitants of Canton, especially the women, and not for foreigners. There is but little of it, about 200 peculs. The worst sort of it remains flat, and looks yellow: it is tatched once to dry it, but not rolled, and is worth three candarines the catty. The best sort is tatched once, and rolled with the hand, and tatched again: it is worth twelve candarines the catty. These teas are not, like the bohea, after they are tatched, put over a charcoal fire. The water of Honan tea is reddish.

Ankoy tea is so called from the country that produces it, which is about twenty-four days' journey from Canton. When gathered, the leaves are put into flat baskets to dry, like the bohea; they are then tatched, and afterwards rubbed with hands and feet to roll them, then put in the sun to dry, and sold for three or four candarines the catty. If this tea is intended for Europeans, it is packed in large baskets, like bohea baskets, and these are heated by a charcoal fire in a hot-house, as is often practised in Canton. Bohea tea is sometimes sent to Ankoy, to be there mixed with that country tea, and then forwarded to Canton.

The worst sort of Ankoy is not tatched, but Ankoy congo, as it is called, is cured with care, like good bohea or congo: this sort is generally packed in small chests. There is also Ankoy peka; but the smell of all these teas is much inferior to those of the bohea country. However, Ankoy congo, of the first sort, is generally dearer at Canton than the inferior growths of bohea.

As tatching the tea makes it sweat, as the Chinese term it, or throw out an oil, the tatche in time becomes dirty, and must be washed.

If bohea is tatched only twice, it will be reckoned slovenly cured, and the water of the tea will not be green but yellow; so that fine bohea tea must be cured as congo; the coarse is not so much regarded.

The ordinary tea used by common people in tea countries is passed through boiling water before it is tatched, notwithstanding which it remains very strong and bitter..... This, father Lefebure says, he has often seen. Tea is also sometimes kept in the steam of boiling water, which is called, by some authors, a vapour bath.

Singlo and hyson teas are cured in the following manner: when the leaves are gathered, they are directly tatched, and then very much rubbed by men's hands to roll them; after which they are spread to divide them, for the leaves in rolling are apt to stick together; they are then tatched very dry, and afterwards spread on tables to be picked; this is done by girls or women, who, according to their skill, can pick from one to four catty each day. Then they are tatched again, and afterwards tossed in flat baskets, to clear them from dust; they are then again spread on tables and picked, and then tatched for a fourth time, and laid in parcels, which parcels are again tatched by ten catties at a time, and when done put hot into baskets for the purpose, where they are kept till it suits the owner to pack them in chests or tubs; before which the tea is again tatched, and then put hot into the chests or tubs, and pressed in them by hand. When the tea is hot it does not break, which it is apt to do when it is cold.

Singlo tea being more dusty than hyson tea, it is twice tossed in baskets, hyson only once.

It appears that it is necessary to tatche these teas, whenever they contract any moisture; so that if the seller is obliged to keep his tea any time, especially in damp weather, he must tatche it to give it a crispness before he can sell it.

It is to be observed that the quantity of leaves tatched, increases with the times of tatching; at first only half or three quarters of a catty of leaves are put into the tatches.

Tunkey singlo tea is the best, which is owing to the soil; it grows near the hyson country. Ordinary singlo tea is neither so often tatched or picked as the above-described.

There are two gatherings of the singlo tea; the first in April and May, the second in June; each gathering is divided into three or more sorts; the leaves of the first are large, fine, fat, and clean: of this sort there may be collected from a pecul, from forty to fifty-five catties, usually forty-five. The second sort is picked next, and what then remains is the third or worst sort.

Tunkey, like other singlo tea, is made into two or three sorts; the best is sometimes sold for hyson of an inferior growth.

Of hyson there are also two gatherings, and each gathering is distinguished into two or more sorts; but as great care is taken in gathering it, sixty catties may be chosen from one pecul, when only forty-five catties can be chosen from singlo.

Hyson skin, as it is called, has its name from being compared to the skin or peel of the hyson tea, a sort of cover to it, consequently not so good; it consists of the largest leaves, unhandsome leaves, bad coloured, and flat leaves, that are amongst the hyson tree. This tea is known in London by the name of bloom tea.

Gomi, or gobee, and ootsien, are also leaves picked from the hyson leaves. Those called gomi are small and very much twisted, so that they appear like bits of wire. The ootsien are more like little balls.

There are many different growths of singlo and hyson teas, and also some difference in the manner of curing them, according to the skill or fancy of the curer; this occasions difference of quality in the teas, as does also a good or bad season: a rainy season, for instance, makes the leaves yellow; a cold season nips the trees and makes the leaves poor.

Bing tea is so called from the man who first made that tea; it grows four days' journey from the hyson country. The leaves of bing are long and thin, those of singlo are short and thick.

The tricks in tea are innumerable. In the bohea country, when tea is dear (and probably they use the same method in all tea countries), they gather the coarse old leaves, pass them through boiling water, then cure them as other leaves are cured; after which they pound them, and mix them with other teas, putting five or six catties of this tea dust to ninety-five catties of tea.

To make Bohea Tea Green.

For this purpose coarse Ankoy tea is generally taken: the leaves should be large. (Ankoy is no other than the tea tree from the bohea country, propagated at Ankoy.) Take ten catties of this tree, spread it, and sweat the leaves by throwing water over them, either hot or cold, or tea water. When the leaves are a little opened, and somewhat dry, put them into a hot tatche, together with a small quantity of powdered chico, a fat stone, and tatche them well, then sift the tea, and it is done. If it happens not to be green enough, tatche it again; it is the frequent tatching that gives the green colour to the tea leaves.

To make Green Bohea.

First water it to open the leaves, then put them in the sun to dry a little, then tatche them once, and proceed to cure them as bohea leaves, over a charcoal fire. This is seldom done, because it is seldom worth doing, green tea being generally the dearest; moreover, green tea does not make so good bohea as bohea does green.

Hoping tea, already described, and which is of the bohea kind, after being cured as bohea, is sometimes altered to green, and becomes like the leoo-ching, before-mentioned, and is sold at Canton to foreigners for singlo.

It is to be observed, that all these worked up teas, as they may be called, and teas of improper growths, are more commonly mixed with true teas for the European market than sold separate by themselves; so that the proportions in which they are mixed make combinations without end. The differences to be observed in teas arise from the soils; the methods of curing, owing to the skill of the curer, sometimes to his caprice; neglect in the curing; using bad fires; wood, and that green, instead of charcoal; sometimes straw or broom for bad teas; and to the seasons, which should not be too wet or too dry, too cold or too hot. The Chinese also sell at Canton all sorts of old teas for new, after they have prepared them for that purpose, either by tatching or firing, and mixing them with new teas.

Clean singlo tea is called pi-cha, or skin tea. A custom formerly prevailed to put fifteen or eighteen catties of very bad singlo tea into the middle of a chest, which was covered on all sides by good tea: and this was done by the means of four pieces of board nailed to each other, making four sides, or a well for the chest, whereon good tea was spread, and also within two inches of the top, was drawn out. The good tea was called pi-cha, skin tea, or the skin or covering to the bad, which the Chinese called the belly. This method of packing singlo tea has long since been discontinued.

The bohea country is about twenty-five easy days' journey from Canton. The singlo about forty. The hyson much the same.

Bohea usually comes to Canton at the cost of 9 to 11 tales the pecul.

Singlo and second hyson, 14 to 18.

Hyson 30 to 38.

Congo, peko, and souchong, very various.

To these prices must be added the charges of warehouse room, packing, the duties on exportation, and the seller's profit, in a country where money is often two per cent. per month, and seldom less than 20 per cent. per ann.

Bohea, *Voo-yee*, the name of the country.

Congo, or *cong-foo*, great or much care or trouble in the making or gathering the leaves.

Peko, *pe-how*, white first leaf.

Souchong, *se-ow-chong*, small good thing.

Lee-oo-ching, the name of a place.

Hoping, ditto.

Honan, ditto.

Ankoy, ditto.

Song-lo, ditto.

Hyson, *he-tchune*, name of the first crop of this tea.

Bing-min, name of the man who first made this tea.

Estimate of the Quantity of Tea made in China in a Year, taken in 1756.

Singlo	50,000	peculs.
Hyson	4,000	
Lock-ann, small bushels	20,000	not exported, bohea sort.
Mo-i-shan	2,000	not exported.
Bing-ba	2,000	
Phow-ge-ba	2,000	lumps, bohea sort.
Bohea, including congo, peko, and souchong.	120,000 to 130,000	

Ankoy, bohea, and green sorts.	50,000	
Openg	15,000	
Ing-aan	400	bohea sort.
Cow-low, made either in bohea, or singlo	2,000	
Loot-sien	2,000	true sort.
	279,400	

Loot-sien, true sort, is what really grows in the Loot-sien country. Some tea is planted near Loot-sien, that passes for that tea, and that is the case in all the countries.

Besides the teas before enumerated, many other teas are planted, as in the Honan country, and the quantities they produce cannot be easily ascertained; but, upon the whole, it is reckoned, that in ten parts, not above three are exported.

In one hundred Chinese, it is reckoned, forty only can afford to drink tea; the others drink water only. Many, when they have boiled their rice, put water into the tatche in which the rice was boiled, to which some grains always adhere; the water loosens them, and is browned by the rice: that water they drink instead of tea.

The tea sent into Tartary is mostly green, perhaps in the proportion of seven to two.

Old bohea is reckoned good by the Chinese; in a fever they use it to cause perspiration, and put into it a little black or coarse sugar, with a little ginger.

Old hyson, one or two cups made strong, removes obstructions in the stomach, caused by over-eating or indigestion. It is to be used, if a weight is felt, some hours after eating, and it will remove it.

AN ORIGINAL LETTER OF ALEXANDER HAMILTON.

I CAME to this country at about the age of sixteen, and having always had a strong propensity to literary pursuits, by a course of steady and laborious exertions I was able, at the age of nineteen, to qualify myself for the degree of bachelor of arts, in the college of New York, and to lay a foundation by preparatory study for the future profession of the law. The American revolution supervened. My principles led me to take part in it. At nineteen I entered into the American army, as captain of artillery, and shortly after I became by his invitation aid-de-camp to general Washington; in which station I served till the commencement of that campaign, which ended with the siege of York Town, Virginia, and the capture of lord Cornwallis's army. This campaign I made at the head of a corps of light infantry, with which I was present at the siege of York, and engaged in some interesting operations. At the period of the peace with Great Britain, I found myself a member of congress, by appointment of the legislature of this state. After the peace I settled in the city of New York, in the practice of the law, and was in a very lucrative course of practice, when the derangement of our public affairs by the feebleness of the general confederation, drew me again reluctantly into public life. I became a member of the convention which framed the present constitution of the United States, and having taken part in this measure, I conceived myself to be under an obligation to lend my aid towards putting the machine in motion. Hence I did not hesitate to accept the offer of president Washington, to undertake the office of secretary of the treasury. In that office I met with many intrinsic difficulties, and many artificial ones, proceeding from passions not very worthy, but common to human nature, and which act with peculiar force in republics. The object, however, was effectual, of establishing public credit, and introducing order into the finances.

Public office in this country has few attractions. The pecuniary emolument is so inconsiderable, as to amount to a sacrifice to any man

who can employ his time with advantage in any liberal profession. The opportunity of doing good, from the jealousy of power and the spirit of faction, is too small in any station to warrant a long continuance of private sacrifices. The enterprises of party had so far succeeded, as materially to weaken the necessary influence and energy of the executive authority, and so far diminished the power of doing good in that department, as greatly to take away the motives which a virtuous man might have for making such sacrifices. The prospect was even bad, for gratifying in future the love of fame, if that passion was to be the spring of action. The union of these motives, with the reflections of prudence, in relation to a growing family, determined me, as soon as my plan had attained a certain maturity, to withdraw from office. This I did in the year 1795, by resignation, when I resumed the profession of the law, (as counsellor) in New York, under every advantage I could desire. It is a pleasing reflection to me, that since the commencement of my connection with general Washington to the present time, I have possessed a flattering share of his confidence and friendship. In the year 1780, I married the second daughter of general Schuyler, a gentleman of one of the best families of this country, of large fortune, and of no less personal and public consequence. It is impossible to be happier than I am in a wife, and I have eight children, the eldest a son, somewhat passed seventeen, who all promise well as far as their years permit, and promise me much satisfaction. Though I have been too much in public life to be wealthy, my situation is extremely comfortable, and leaves me nothing to wish but a continuance of health. With this blessing, the profits of my profession, and other prospects, authorise an expectation of such addition to my resources as will render the eve of life easy and agreeable, so far as may depend on this consideration.

LIST OF NEW PUBLICATIONS IN NOVEMBER.

Authors and publishers are requested to communicate notices of their works, post paid, and they will always be inserted, free of expence.

ODES of Anacreon, translated into English verse, with notes. By Thomas Moore, Esq. of the Middle Temple.—Maxwell, 2 dollars 50 cents.

The Works of Robert Burns; with an account of his life, and criticism on his writings, 3 vols.—Fairbairn, Philadelphia, 3 dollars.

Dubrouo's Anecdotes of the Heroic Conduct of Women, during the French Revolution.—S. Butler, Baltimore, 1 dollar.

The Philadelphia Medical and Physical Journal, collected and arranged by Benjamin Smith Barton, M. D. professor of Materia Medica, Natural History, and Botany, in the University of Pennsylvania. Part 1. Vol. 1.—Conrad & Co. 1 dollar.

An Epitome of Book-keeping, by double entry, designed for the use of youth and senior school-boys. —Portland.

A Defence of the Legislatures of New England, or, the Rights of New England vindicated.—Boston.

British Influence on the Affairs of the United States proved and explained.—Young and Milns, Boston.

Miscellaneous Poems, by Susannah Rowson.—Boston.

Kett's Elements of General Knowledge, 2 vols. 8vo.—Boston.

The Stranger in France, or a Tour from Devonshire to Paris.—Hartford, 1 dollar.

Volume fourth of Robinson's Admiralty Reports.—Humphreys.

IN THE PRESS.

Johnson's Octavo Dictionary.—J. Johnson.

A revised edition of Modern Chivalry, containing the Adventures of a Captain and Teague O'Regan his servant. By H. H. Brackenridge, 2 vols.—Conrad & Co.